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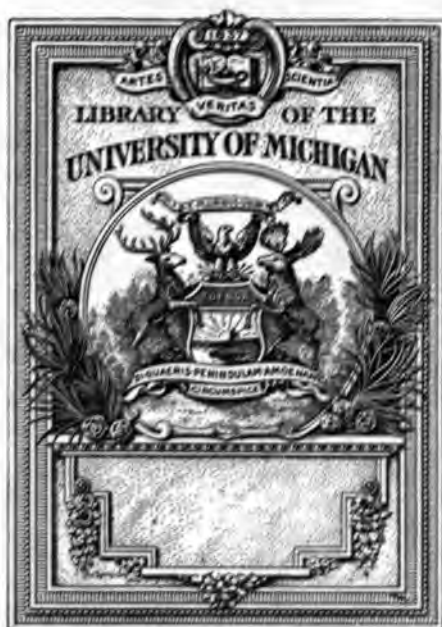
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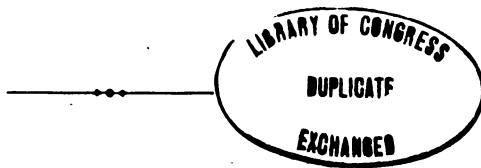


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[No. 1.]

COLONIZATION ACTIVITY IN NEW YORK.

LETTER FROM REV. BENJAMIN I. HAIGHT, D. D.

NEW YORK, *November 30, 1869.*

To the Executive Committee of the American Colonization Society:

GENTLEMEN: I have the honor to submit to you the Minutes of two meetings recently held in the city of New York, and a Constitution adopted at the meeting held on the 25th inst. for the New York Colonization Society.

It is not necessary to go into a detailed enumeration of the circumstances which have led to the result thus made known to you. You are already acquainted at least with the more important ones. It will suffice now to say, that from the date of the appointment of a Provisional Committee, in the Spring of 1868, to watch over the interests of African Colonization in New York, the feeling has been growing and deepening in the minds of a number of the friends of the American Colonization Society and of the great work intrusted to it, that a step like that which has now been taken was indispensably necessary, to prevent mischief, to promote the harmony and efficiency of the American Colonization Society, and the best interests of the Republic of Liberia.

You will learn from the names of the Founders of this Society what is their character and position in this community, and what is their interest in the cause in which you are engaged. They are not unknown men. They are tried friends of Colonization, and they stand ready to aid you in your work.

Delegates will be accredited by our Society to the approaching Annual Meeting of the American Colonization Society, upon the basis of the moneys raised in New York by your Secretary, Dr. Orcutt, who has been engaged in his official duties here with the sanction and countenance of the Provisional Committee above alluded to, and is now so engaged under the auspices of our Society.

We cannot doubt that the measures thus reported to you—which have not been rashly taken, nor without long and serious reflection—will meet with the entire approval of the authorities of the Parent Society.

On behalf and by order of the Executive Committee of the New York Colonization Society, I remain, very respectfully, yours,

BENJAMIN I. HAIGHT, *Chairman.*

AFRICAN COLONIZATION REVIVED—A NEW ORGANIZATION.

NEW YORK, November 3, 1869.

At a conference of some friends of African Colonization, held to-day in this city, the following resolutions were adopted:

Resolved, That in the judgment of those present at this Conference, it is expedient that there should be organized a Society, to be known as the New York Colonization Society, which shall be in fact, as well as professedly, auxiliary to the American Colonization Society.

Resolved, That the Rev. Drs. Benj. I. Haight and S. Irenæus Prime be a committee to prepare a constitution, to be submitted to the consideration of a meeting to be called for the purpose of organizing said Society; and that the time for the proposed meeting be fixed by the committee named in this resolution.

We, the undersigned, hereby express our cordial approval of the foregoing resolutions:

Samuel F. B. Morse,
Moses Allen,
Thomas De Witt,
H. K. Corning,
John N. McLeod,
Wm. C. Alexander, (N. J.)
Talbot W. Chambers,
Ambrose K. Ely,
Hiram Ketchum,
H. K. Bull,
R. M. Olyphant,
S. D. Alexander,
Benjamin I. Haight,
Joseph Holdich,
J. McElroy,
William H. Hallock,
James C. Holden,
S. Irenæus Prime,
Henry Young,
Burr Wakeman,
John P. Crosby,
T. C. M. Paton,
Guy Richards,
David M. Stone,
Zachary Eddy,
Theodore L. Mason,
Joseph Kimball,
A. S. Barnes,
Francis B. Wheeler,
S. M. Buckingham,
C. J. Buckingham,
Edward L. Beadle,
Charles S. Hageman,
Erastus Corning,
Thomas W. Olcott,
E. P. Prentice,
A. E. Campbell,
Thomas Jeremiah.

W. G. T. Shedd,
John A. Stewart,
T. H. Skinner,
William Ives Buddington,
William Adams,
John Hall,
Henry Day,
James Brown,
C. H. McCormick,
Jonathan Sturges,
David Terry,
L. H. King,
George N. Titus,
Henry C. Potter,
William Dennistoun,
Stewart Brown,
J. Stanford Holme,
George W. Jewett,
Joseph W. Harper,
Thomas D. Anderson,
Robert Carter,
H. B. Ridgaway,
Caleb T. Rowe,
S. D. Burchard,
T. Ralston Smith,
John Van Orden,
J. D. Vermilye,
Samuel Cooke,
Henry Rose,
William F. Morgan,
John Hancock,
R. S. Storrs, Jr.,
N. H. Schenck,
William Walker,
Norman Seaver,
Henry G. Marquand,
H. D. Ganse.

At a meeting held in Room 24, Bible House, November 25, 1869, in accordance with the above resolutions, a Society was formally and duly organized, under the name of the "New York Colonization Society, auxiliary to the American Colonization Society, at Washington, D. C.," by the adoption of the following Constitution, and the election of the officers named for the ensuing year :

THE CONSTITUTION OF THE NEW YORK COLONIZATION SOCIETY.

ARTICLE I. *Name*.—This Society shall be called the "New York Colonization Society."

ART. II. *Object*.—The object of this Society shall be the improvement of the condition of the African race, by aiding people of color in this country to emigrate to Liberia; by assisting them to prepare for emigration and for settlement in that land; and by helping them to become good and useful citizens of that Republic, so that it may grow into a centre of Christian civilization on the continent of Africa.

ART. III. *Auxiliary*.—This Society shall be auxiliary to the American Colonization Society, established in Washington, D. C., Anno Domini 1816, and shall co-operate with the Board of Directors, and Executive Committee of the same, in carrying out its objects; and all moneys received into the treasury, not otherwise appropriated by the donors or by the Society itself, shall be remitted to the Treasurer of the Parent Society.

ART. IV. *Members*.—Any person residing or doing business in the State of New York, who shall express, in writing, the desire to become a member of this Society, and the willingness and intention to aid in carrying out its objects, may become a member by a vote of the Society or of the Managers thereof.

ART. V. *Officers*.—The officers of the Society shall be a President, six Vice-Presidents, a Secretary, a Treasurer, who, with twenty-four other persons, shall constitute a Board of Managers, any seven of whom shall be a quorum; and these officers shall be elected at the Annual Meeting of the Society, at which meeting shall also be appointed an Executive Committee of five persons, in addition to the Secretary and Treasurer, who, in the recess of the Society and of the Board of Managers, shall conduct the affairs of the Institution. They shall be *ex-officio* members of the Board of Managers, and shall make a full report of their proceedings to the Board at each meeting. The Board of Managers and the Executive Committee may make by-laws for their own government. The Treasurer shall hold all moneys and securities subject to the direction of the Executive Committee. Vacancies occurring in any of the offices during

the year may be filled by the Managers. All the officers shall hold their places until successors shall be duly appointed.

ART. VI. *Meetings.*—There shall be an Annual Meeting of the Society on the third Tuesday of December in each year. Special meetings may be called by the President, or one of the Vice-Presidents, on the application of the Board of Managers or of the Executive Committee.

The Board of Managers shall meet on the first Tuesday of December, and at such other times as they may designate. Special meetings may be called by the Executive Committee.

ART. VII. *Alteration.*—This Constitution shall not be altered save at the Annual Meeting of the Society, by a vote of a majority of the members present.

PRESIDENT.

Prof. SAMUEL F. B. MORSE, LL.D., New York.

VICE PRESIDENTS.

Hon. ERASTUS CORNING, Albany.

Right Rev. HORATIO POTTER, D. D., New York.

Rev. JOHN N. McLEOD, D. D., New York.

SAM'L M. BUCKINGHAM, Esq., Poughkeepsie.

Rev. SAMUEL W. FISHER, D. D., Utica.

Rev. WALTER CLARK, D. D., Buffalo.

SECRETARY AND TREASURER.

ALMON MERWIN, Esq., New York.

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H. K. BULL, Esq., New York.

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Rev. WM. F. MORGAN, D. D., New York.

Rev. BENJ. I. HAIGHT, D. D., New York.

Rev. ZACHARY EDDY, D. D., Brooklyn.

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 Rev. DAVID TERRY, New York.
 JOHN VAN ORDEN, Esq., New York.

EXECUTIVE COMMITTEE.

Rev. BENJ. I. HAIGHT, D. D., New York.
 Rev. SAM'L D. ALEXANDER, D. D., New York.
 HENRY G. MARQUAND, Esq., New York.
 H. K. BULL, Esq., New York.
 JACOB D. VELMILYE, Esq., New York.

"It was resolved, that the Executive Committee of the Parent Society at Washington be requested to continue their agency in this State, as represented by Rev. Dr. Orcutt."

Subscriptions and donations for the cause may be sent to Rev. John Orcutt, D. D., or to the subscriber, Room 24, Bible House, Astor Place, New York city.

Published by order of the Executive Committee:

A. MERWIN,
Secretary and Treasurer.

ATTEST:

BENJ. I. HAIGHT,
Chairman of the Executive Committee New York Colonization Society.

From the Providence (R. I.) Press.

THE AMERICAN COLONIZATION SOCIETY.

There was a large meeting on Sunday evening, November 21, in Grace P. E. Church, under the auspices of the American Colonization Society, called for the purpose of soliciting aid for the further progress of the work in which the Society is engaged. After a voluntary on the organ, the meeting was opened by the singing of the 56th selection of Psalms: "Lo! hills and mountains shall bring forth the happy fruits of peace; which all the land shall own to be the work of righteousness." The Rev. R. H. Howe, assistant pastor at Grace Church, then read the lesson for the evening, from the Gospel according to St. Matthew. Prayer was offered, and the 107th hymn sung:

"From Greenland's icy mountains,
 From India's coral strand;"

The Rev. D. O. Kellogg, pastor of Grace Church, then introduced to the audience the Rev. D. C. Haynes, District Secretary of the Society at Washington.

THE REV. D. C. HAYNES' ADDRESS.

The people must have the facts of this really great cause, and they are all they need. African colonization does not mean the indiscriminate removal of the colored people from this country. It does mean to aid those of them who wish to go for their own good and that of their fatherland. That many want to go is proved by the fact that the Society has sent since the war 2,400, and not one-half the applicants.

The Colonization Society has planted upon the Coast of Africa a Christian Republican Nation, having now a thrifty population of 15,000 emigrants, and some 600,000 natives. It has a College and numerous other schools; churches; a commerce, merchants, mechanics, farmers. Its government, entirely colored, is highly respectable, and is now acknowledged regularly by the leading Powers of the earth, including the United States.

Our late war, which has changed so many vital issues, has given the Society a new era. The freedmen, as well as the entire colored people, are free to go whence they please, and many of them please to go to Africa, for their own good and that of their fatherland, if they can get the means; and many of them are fitted to go and others are becoming so, and there is going to be an exodus of our freedmen to Africa paralleled only by that of the children of Israel under Moses.

Neither this Society nor any other can control the great providential questions of labor. If it pleases God to save Africa, and at the same time her descendants in this country, by such an exodus as we have spoken of, and then if it pleases Him to help Europe and China by supplying the waste here from their shores, who shall say His is not the way to do it? If it pleases Him to solve our great question of the freedmen thus, who can doubt His wisdom where ours is so at fault?

There are numerous analogies between the Plymouth Colony and other colonies of this now grand country, and the Liberia Colony and others of Africa. Too numerous are these analogies to mention. There is, however, this difference: The climate of Africa is congenial to her sons. The soil is prolific to the last degree, and hence no wails of famine and utter want have been wafted across the Atlantic from Liberia, as they went from our lonely colonies. Utter want is precluded in Liberia to those who will work.

This cause, in its intrinsic value, must continue to enlist, in a larger degree than ever, as the facts become known, men and women of all parties in politics, philanthropy, and religion. It is perfectly free from partisanism, and furnishes a common ground where all may rally and work for man. The elevation of the former subjects of slavery, the civilization of a conti-

ment of 150,000,000 of people, is worthy of the best talent and largest resources.

All denominations are wisely availing themselves of the settlements in Africa for the promotion of their Christian missions. They have ascertained that men with African blood are a physical necessity of missions in Africa. White men cannot live in Africa long enough to achieve success, as is proved by a long array of martyrs to the cause.

The Colonization Society needs money, and in the providence of God only money, now, to carry such of the colored people to Liberia as think it their duty to go, to help them take care of themselves until they can raise a crop upon the lands given them, or in other ways get work—and remunerative work awaits them of all kinds and in quantities; and the people of this country are able and willing to help them, and will do it, as they get the facts in the case.

The speaker read the following from a communication from Ex-President Warner, of the Republic of Liberia, to illustrate the progress of the work there going on, and also to show the culture of the colored man who wrote it:

"The banks of the St. Paul's, St. John's, Sinoe, and Farmington rivers, and of the river Cavalla, now teeming with civilized life and industry, presenting to view comfortable Christian homes, inviting school-houses and imposing church edifices, but for the founding of Liberia, would have remained until this day studded with slave barracoons, the theatres of indescribable sufferings, wickedness, and shocking deaths. And what is said of the site on which is erected Liberia College? And have we, in truth, lived to see a College in Liberia? Its site is now no more a place of concealment for the subtle and sinewy boar and the stealthy leopard. Its former forests echo no longer the horrifying yell of the perfidious and murderous Dey, invading Monrovia; it is no longer made vocal with the doleful noise of the night-bird. An edifice dedicated to the arts and sciences stands there; and its halls are thronged with Liberia's youthful aspirants, preparing themselves to assert the rights of Africa, and to redeem her from her present thralldom. And what can I say more! From every stand-point I have yet been able to occupy, I can see nothing in the founding of the American Colonization Society, and its subsequent operations, but a lofty philanthropy, engaged in the prosecution of a purpose that can be appreciated justly only by the mind that can grasp eternity. And yet we have the mortification to hear the Society pronounced a cheat; its agents knaves; emigration a gross injustice; the Republic of Liberia a sham and a graveyard; and the whole enterprise a deception! But all these pitiful indulgences and unjust criminations fail most shamefully to disprove

the *fact*, that this day the sun, in the brightness of his glory, shines most majestically upon a palpable contradiction of all of them, in the real form of the highly respected and extensively recognized Republic of Liberia. Let its traducers come and see it. While they, on their side of the wall, are pouring water on the flame to extinguish it, on the opposite side there is a Hand, secretly, and as constantly, keeping it alive, by feeding it with grateful oil. Were I permitted to speak a word in behalf of myself in your presence, I would say, I shall never be able to command language to express my gratitude to God for guiding my infant feet to the Colony of Liberia. My time in Liberia is almost coeval with the existence of the place, and I have yet to feel the slightest regret at my being here."

ADDRESS BY THE REV. D. O. KELLOGG.

There are two colonies on the Coast of Africa which had their origin from pure benevolence: the Colonies of Sierra Leone and of Liberia. During the period of the history of this country, previous to the termination of our Revolutionary struggle, the British army, which had occupied portions of the Southern States, made a promise to the negro slaves, that if they would come into their lines they would care for them. Many accepted the offer, and were taken to Nova Scotia, from whence they sailed in British ships for the coast of Africa. Thirty-five years after the Declaration of Independence, a party of young men assembled in Williams' College, for the purpose of devising ways for missionary work. Out of that meeting grew the American Board of Commissioners for Foreign Missions, with Samuel J. Mills as leader, who embraced the first opening after his graduation to go to the heathen. The American Colonization Society sent out S. J. Mills and E. Burgess to find a place for settlement. It is fifty years since they sailed from this country. Very soon party spirit grew so intense, that it was said that it wished to transport all of the colored people from this country. That was not its object. The prejudice against the Society on account of the falsely reported objects of it is now over, and the Society is prepared to do a work of grandeur. He believed in the Colonization Society as the wisest method, in the Providence of God, to promote missionary work. No wonder that the English were successful in their missionary efforts, for they sent out colonies to India, and in fact all portions of the globe, and they could not but exert a controlling influence over the natives. Sending one or two missionaries to Armenia, India, or Africa, was like sending out picket-guards, who were easily swept away, though undoubtedly they did much good. In sending a colony you send a consolidated regiment, and they can never be put

back. This Society does not go out in any creed, but goes with the Gospel, just as Christ preached it to men. It was a grand thing to send forth a colony of Christians. Great things had been done in Liberia. Of mere emigrants 15,000 controlled 600 miles of coast, and the inland tribes came to them for the purpose of trading, and fell into the ways of civilization by association. There is something most hopeful in the continuance of this Society, and it is to be hoped that none of us will hesitate in aiding an enterprise like this.

At the conclusion of the Rev. Mr. Kellogg's remarks, a collection in aid of the Society was taken, and the 103d Hymn was sung. The meeting was closed with prayer and the benediction by the Rev. D. O. Kellogg.

VERMONT COLONIZATION SOCIETY.*

On the 23d of October, 1819, just fifty years ago, some of the best men of Vermont assembled in the old Capitol, at Montpelier, with a large portion of the members of the Legislature, and formed the Society whose half century anniversary we celebrate to-night. The record of the event is in the words following:

"Montpelier, October 23, 1819. At a meeting of the members of the Legislature and others, at the State House, in Montpelier, for the purpose of forming a Society auxiliary to the American Society, for colonizing the free people of color of the United States, his Excellency Jonas Galusha, was called to the chair, and William Slade, Jr., was appointed Secretary.

"On motion, voted that it is expedient to form such Society in this State."

A draft of a constitution was then presented, and after discussion and filling sundry blanks therein, was adopted. The second article is as follows: "The object of this Society shall be the colonization, on the coast of Africa, with their own consent, the free people of color of the United States."

Governor Galusha was elected President, Hon. Elijah Paine and C. P. Van Ness, Esq., Vice-Presidents, and William Slade, Jr., Esq., Secretary.

The list of subscribers to this instrument includes a large portion of the leading men of the State at that time, *virii illustrissimi*, men of all professions and of generous sympathies, who have "filled their path with deeds of light" and have passed away to a higher sphere. Only three of the ninety-one original members survive.

We live to see the fruit of their labors in results they had not dared to hope for.

* Extracts from the Fiftieth Annual Report, presented October 23, 1869.

Fifty years is quite a period in the life of a man, but comparatively a short period in the life of a nation.

How numerous and how great the changes wrought in our country in this brief period! Fifty years ago we numbered but twenty-two States, with a population of about twenty millions. Now the number of States is almost doubled and the population is probably 40,000,000.

In 1819 there were scarcely a dozen steamboats on all the American waters, now there are thousands.

No fires had then been lighted on ocean steamers, and a voyage to Europe was upon an average from twenty to twenty-five days; now by steamer the voyage is made in seven or eight days.

In 1819 the idea of railroads did not exist. We had no such word in our language; to-day we have forty-one thousand miles of road, threading all the avenues of commerce from the Atlantic to the Pacific and from the northern lakes to the Gulf of Mexico.

Fifty years ago the lightnings, pillowed on clouds, were quietly sleeping in their unseen abodes; but now even the lightning has been appropriated by man—has been taught our language, and made the instrument of conveying thought from continent to continent and through thirty thousand miles in our own country.

In many other departments the progress of scientific discovery and invention has been equally great; but in no quarter has the change been more remarkable than in that small portion of the world to which the labors of this Society have been directed.

At the organization of this Society, the first emigrant had not been sent. That portion of Western Africa, now occupied by the Republic of Liberia, was the chief seat of the slave trade. That whole line of coast, along the bays, inlets, and rivers was dotted with slave baracoons, and the only human activities seen there were those employed in catching, branding, and shipping slaves amid all the horrors of the middle passage into hopeless bondage.

Now, how great the contrast! We now see there a well-regulated Republic of colored men, geographically nearly as large as the six New England States. The officers of that Government are all colored men. This Government has taken no mean rank among the States of the world, and exhibits, in the persons of her rulers and her people, a degree of intelligence and statesmanship of which some older Governments might be proud. We see there about fifteen thousand Americo-Liberians, in some forty different settlements; five thousand recapitatives from slave ships, civilized, educated, assimilated to Chris-

tian habits, and received as citizens into the bosom of the State. We see there 600,000 of the native population so far civilized, that they speak the English language and adopt our manners, habits, and mechanical arts. The steam engine is there, the sugar-mill, and the printing-press, that great promotor of civilization. In the newspapers published there, in the editorials, communications, &c., we see all the marks of a prosperous and thriving State, and, best of all, we see there some fifty churches of different Protestant denominations, with a large membership. Numbers of native converts are members of these churches. Such are a few of the results of the fifty years' work in spreading a Christian civilization in Western Africa. And the whole cost of purchasing territory, sending emigrants, and attaining these results, has been only \$2,662,057. *When or where* has so much ever been done in the interests of civilization and Christianity at so little cost?

* * * * *

The Vermont Colonization Society is the oldest State Society in the Union. It has had no period of suspended animation. During the years of opposition and violence, it held steadily on its way. It has raised in contributions and legacies about \$80,000, as nearly as can be ascertained. Tradition says that the Vermont Society inaugurated the plan of Fourth of July collections for the cause. At any rate, in its early years it was an earnest worker, and contributed liberally, according to its means.

In 1822, General Harper, at the annual meeting of the Parent Society, at Washington, said: "*The American Colonization Society had several branches, but it had one auxiliary,*" alluding to Vermont.

From 1819 to 1824, many of the Masonic Lodges of Vermont contributed liberally to its treasury, wisely judging this, as we think, the best use they could make of their funds.

The Report then gives a view of the present prosperous condition of Liberia in all her material interests, and closes with an appeal for aid in sending out the freedmen, preachers, and teachers who have spontaneously applied for passage.

1. *This cause claims the sympathy and aid of all good men, because it is the chief means of evangelizing Africa.*

It is clear that for the evangelization of any country, the main instrumentality to be used is that of men of like sympathies, blood, and ancestry, with the people whose conversion is sought.

Africa is to be converted. This is made certain by the word of God. By His providence it is made equally certain that the

work cannot be done by white missionaries. In fourteen distinct attempts to establish missions in Western Africa, during the last one hundred and thirty years, the average length of life to white missionaries has been less than six years.

"The Moravians established a mission there in 1736, and toiled there four years, at a cost of eleven lives, and accomplished nothing.

The English attempt, at Bulama Island, in 1792, was abandoned in two years, with the loss of all their missionaries.

A mission was sent from England to the Foulahs in 1795, and returned without commencing its labors, on account of the sickness and death of many of its members.

The London, Edinburgh, and Glasgow Societies commenced several stations in 1797 and 1798, which were extinct in three years, and more than half of their missionaries dead."

Ashmun, the early Governor of Liberia, came home to die; and so of Melville B. Cox, and other devoted missionaries from the United States.

Yet Africa is to be converted. Christ loved Africa. It was the land that gave him protection when he fled from the violence of Herod; and when he stood upon Mount Olivet and gave his *last* command, "Go, preach the gospel to every creature," he did not forget the land that protected him. As Christians in this country did not obey this command and carry the gospel to Africa, God permitted wicked men, in the gratification of their avarice, to bring Africa here; Africa is here in four millions of her children. Six hundred thousand of these are professors of religion and members of Protestant churches. In their bondage they have been civilized and Christianized. They have learned a thousand lessons which fit them to become the teachers of their race. They possess all that we have learned in two hundred years respecting civil liberty and the practical working of a republican government. All this garnered experience is their own, and thousands of them have carried and applied these lessons to practical use in their fatherland.

These people are physically adapted to the climate of Africa and to the people of that land. They are of the same race, the same color, and the same sympathies. There is no barrier of *caste* between them and the natives whom they would win to Christ.

Hence, the Society should be received by all as a most efficient foreign Missionary Society, and as such, should receive the sympathies, the prayers, and offerings of all.

Why not? It is doing the foreign missionary work as successfully as it is done by any Board under ecclesiastical direction, and by a method more efficient than that in common use.

Every voyage the Society's ship makes she carries out one or two churches, or materials to be organized into churches on their arrival. Take an example: In one of her recent voyages, besides some fifty or sixty communicants in other churches to be formed into churches on their arrival, the ship carried out one complete Baptist church from Macon, Ga., an educated colored pastor, two deacons, and some forty members. That church settles in one of the native villages, in contact with a goodly number of English speaking natives. Every member of it is practically a missionary—a living illustrator of the blessings of a Christian civilization. The natives mingle with these members daily in their families, and on their farms, and in their Sabbath worship. Here is organized Christianity, doing its work at once and more rapidly than by the common method of sending one or two missionaries with their wives, who must labor five, ten, or fifteen years before they have converts enough to form a church. The missionaries we send are of the same blood, race, and color as those whom they teach. In this way the work of Christian assimilation goes right on.

2. Colonization improves both the *condition and character* of those who go.

The officers of Liberia College, and others who have visited the Republic of Liberia, are competent witnesses, and know what they affirm when they declare, that the condition of the American-Liberians there, in respect to the quality of the houses they live in, variety and abundance of food, clothing, and all home comforts and means of acquiring property, is vastly better than that of any of the same number of freedmen in any of our Southern States.

Rev. Mr. Blyden, Fulton Professor in Liberia College, in his address, on the 19th anniversary of the Independence of Liberia, holds this language: "Most wonderful have been the changes which, within a few years, the moral and religious aspects of that portion of Africa have undergone. Where, a few years ago, stood virgin forests or impenetrable jungles, we now behold churches erected to the living God; we hear the sound of the church-going bell, and regular Sabbath ministrations are enjoyed. If you could see Liberia as she now is, with her six hundred miles of coast, snatched from the abominations of the slave trade; her thriving towns and villages; her spacious streets and fine houses; her happy homes, with their varied delights; her churches, with their Sabbath schools;—could you contemplate all the diversified means of improvement and enjoyment, and indications on every hand of ease and happiness, and the plodding industry of her people, and contrast the state of things *now* with what it was forty-five years ago, when the first pilgrims landed on these shores, you would exclaim,

What hath God wrought! You would acknowledge that the spirit of Christianity and of civilization had moved upon the face of these turbid waters, and that beauty and order have emerged out of materials rude and unpromising; you would recognize on that coast a germ of moral renovation which shall at length burst into glorious efflorescence all over the land, and believe that under the means now in use the wilderness shall bud and blossom as the rose."

It also improves the character of those who go. It frees them from the oppression of caste and prejudice. It gives them true freedom, land, a government of their own, the franchise, social equality, and places them under the influence of the great moral motives which form the characters of other men. That principle, found in the breast of every human being, viz, the desire to rise and improve their condition, is not here held in check.

A flower planted in the shade, we know, will never reach a perfect development; and it is morally as certain that the black man can never develop the highest type of his manhood under the shadow of a dominant race.

In Liberia the case is vastly different. He is a man among men. There is no check to his aspirations. He feels in his inmost soul the sentiment expressed by Professor Freeman a few months after he landed in Liberia, when he said, "I now feel for the first time in my life that I am a *man*, endued with all the rights and privileges of a true manhood." No slave, no freedman in this country, ever had that feeling. A man must feel that he is a *man*, in order to develop a true manhood.

Therefore we should assist the colored man to go to his own nationality, because it will aid him in developing a true manhood.

3. *This cause claims our sympathy as the means of saving the colored race among us from extinction.*

The black man has fairly earned protection and a home in the United States. Yet his presence here has been, for half a century, an occasion of strife and discord. For this, however, he is not responsible.

It is not difficult to see how his presence among us is likely to be a source of trouble, both to *himself* and to the *country*, in the future. It is a fact, attested by all history, "That two races that cannot amalgamate by intermarriage, or that cannot have social equality, must separate when population becomes so dense as to create a strife for labor and for bread. The race that is inferior in numbers, in intelligence, and energy, in such a case, must go to the wall." In this probable state of things, emigration will be a necessity; its only alternative will be extinction, not by violence, but by a gradual wilting away,

as in the case of the Indian tribes east of the Alleghanies and the former negroes of New England. Against such a result, Colonization has provided a remedy.

If any one deems such a conflict improbable, let him look at facts and figures. Besides the natural native increase, the addition of foreigners to our population is now more than one thousand per day. Emigration from Europe, landing in New York, for the year ending July 1, 1869, was 352,821; from Asia, (Chinese,) landing chiefly in California, 23,200. With the large inducements at this time offered to the peasantry of Europe and Asia by southern "Immigration Societies," which have agents abroad contracting for laborers, this immigration will be largely increased from year to year.

Our population is now about 40,000,000. In 1900 it will be 100,000,000. In 1920 it will be 180,000,000, according to the rate of increase in the last eight censuses. And while this wonderful influx, and even more than this, will come, the quantity of land will not increase. Moreover, English, German, Irish, and Chinese laborers are flowing into the South by thousands every month. This influx continuing, as it will, the freedmen cannot be expected to hold their places in the strife for labor and for bread.

Furthermore, the black man is, and will likely continue to be, the occasion of strife and bitterness between contending political parties, and so will finally be crushed between the upper and nether millstones of these parties. Against the sad consequences of such a future, which there is every reason to fear, the Colonization Society offers the only protection. It gives to the freedmen a home, a nationality of his own; it gives him land, the franchise, and social equality, where he can develop the highest type of his manhood.

Respectfully submitted:

J. K. CONVERSE, *Secretary.*

LIBERIA BAPTIST MISSION.

LETTER FROM REV. J. T. RICHARDSON.

MONROVIA, *August 9, 1869.*

Natives Baptized.—Saturday, the 31st of July, I left Monrovia, accompanied by Br. Chavers, for Virginia, for the purpose of hearing the experience of three Congoes, who live in the vicinity of Jackstown; and Sabbath, the 1st inst., I met them early in the morning in the church in Virginia, to witness what had been done for them by the operation of the Holy Spirit upon their hearts. It would have given the readers of the Magazine great satisfaction to have been present, to hear for

themselves, in broken English, the wonderful power manifested to them in the pardon of their sins. It would have encouraged Christians in America to perseverance and unwearied diligence in this great and glorious work.

I stated in my last letter that there were indications at no distant period that we would have a powerful in-gathering of precious souls into the ark of safety. Now the prospect for winning souls to Jesus is bright and cheering. These native stations, at no distant day, from the signs of the times, will become the garden spot of the Lord.

Four were hopefully converted from the error of their ways, and are sitting at the feet of Jesus, clothed, and in their right minds—two Congo women, one Congo man, and an Americo-Liberian woman. At 11 o'clock, a. m., I preached from Matt. xxviii: 18–20, to a large gathering, both natives, Congoes, and Americans. We had the presence of the Lord during the exercises, and the occasion was one that will be long remembered by all who were present.

An Encouraging Work.—I am much encouraged in this work, more particularly when I am called to witness such wonderful results from a work so recently begun. The signs are so cheering to me, that I am at a loss for words to express my thanks to Almighty God for having moved upon the hearts of my dear brethren to aid us in Africa in preaching the Gospel of the Son of God to the perishing heathen of this land.

The light of the Gospel is spreading, and the darkness of idolatry and superstition is fast receding. The glory of the Lord is being revealed. The Sabbath-schools at each station are growing daily in interest. The set time for God to visit the heathen world, particularly poor bleeding Africa, draweth nigh. God is raising up friends in various parts of the world, and this country is sure to be saved. She has long been shrouded in moral night, and her sons abroad have had to pass through a fiery ordeal, crying unto God to deliver them and their heathen brethren of this land. And it seems that Providence says their many prayers are being answered, and they shall be redeemed, despite the ragings of men and devils.

After preaching in the morning, I had the extreme pleasure of baptizing those received, in the name of the Father, Son, and Holy Ghost. In the afternoon I administered the Lord's Supper to the church; so ended those holy exercises.

Opening Fields, August 17.—I cannot but feel deeply grateful to our heavenly Father for the prospects which are now before us in this land. By singular want of forecast, we have hitherto been confining our operations to the coast, waiting for large openings in the interior. But for years a wide and effectual door has been opened before us, and the calls have been sound-

ing in our ears to preach the Gospel in "the regions beyond." Partly for the want of means, and partly a want of appreciation of our duty, we have neglected the call. The words of the Saviour come now with fresh force to us, "Say not ye there are yet four months, and then cometh harvest," etc. John, iv: 35. For above thirty years I have been intimately acquainted with the heathen around us, their necessities and desires, and have longed for an opportunity to supply, in some degree, their need. I am privileged to be well acquainted with several of the leading chiefs. I have lived at Boporo, the capital of the Congo country, an interesting centre of influence. My desire is to establish a mission at once at Boporo. The chief, Monoru, to whom Professor Blyden and one of my sons paid a visit a few months ago, is anxious to have Christian schools in his neighborhood. Then there are towns intermediate between this and Boporo, where are hundreds of people shrouded in moral darkness and living without the blessings of the Gospel. Shall not they be occupied as soon as possible? There is Sirweh, a large town, where numerous Mohammedans congregate from time to time; a town, by the by, to which I have some peculiar attachment, for I was shot there in 1840, when, under Governor Buchanan, I accompanied an expedition to break up the power of Gatoomba, a slave-trading chief. Old Gatoomba is still alive, and I should like to see the Gospel preached in his town, and a school established there before the old king dies. It is about a day's journey from Virginia. Then there is Soobloon, a large town, about six hours' walk from Virginia, presided over by a civilized chief, partly brought up in our settlement. He is anxious for a good school and to have his people evangelized.

Behold, then, the door of usefulness before us, closed at present only through the want of funds. Will you not come to the rescue, and make this wilderness blossom as the rose? O yes, God helping us, we must make the solitary places glad. Yes, these solitary places must be made to rejoice in the hope of the glory of God.

My plan is to reside at Virginia, but make preaching tours throughout the country as far as Boporo, calling the attention of the chiefs to the glorious work that we are engaged in; and when we get stations opened at the points I have mentioned, I shall make them regular stopping places, for the purpose of overseeing and stimulating the work.

Our pressing need is men,—men of high Christian character,—of spiritual mindedness and prayerfulness. Where shall we get them? Pray the Lord of the harvest that He may send forth laborers into his Harvest. Are there no young colored Baptists in some of your schools in America who could be secured

to come out and establish a good training school for our Church? We need good teachers and preachers.

One thousand preachers, scattered among the six hundred thousand benighted souls in our territory, would not be too many. Pray for us.—*Missionary Magazine*.

LIBERIA EPISCOPAL MISSION.

In a review of the facts in the last year's history of this mission, the Committee find encouragement in the greater efficiency which experience in the missionary work has given to those who now form by far the larger part of all the laborers connected with it, viz, Liberian and native helpers, and especially Liberian and native ministers. Their letters and reports give evidence not only of very active labors, but also of increased force and capacity, fitting them to take upon themselves increased responsibility in the management of affairs. It is to be hoped that every year will witness advancement in these respects until, in time, there shall be found there a sufficient number of men of large experience who shall be able of themselves wholly to manage and carry forward the work. It is no disparagement of those now in the field to say, that such a point of progress has not yet been reached, and that for years to come there will be need, as in years past, for the Church in this country to extend help, both in men and means, for the furtherance of the Gospel in Africa, especially in all that pertains to its propagation among its heathen tribes.

The time may not be distant when the Church in Liberia shall have an independent organization, but no reasonable calculation can make the time near when the Liberian Church will be able to do all that needs to be done to bring the millions of heathen Africans to a knowledge of the truth.

The Committee are glad to report that, while in the cases of several of the catechists and teachers there has been ground for complaint, and some have, consequently, been dismissed, there is a goodly number of faithful men, both ministers and lay assistants, who are earnestly at work. A knowledge of this fact greatly lessens the anxiety of the Committee at this time, when the whole white force in the mission has been reduced to one ordained missionary, the Rev. Mr. Auer, and five female assistants. But although the anxiety of the Committee be lessened, it is not removed, and they earnestly desire to send out, as soon as possible, additional white missionaries.

The withdrawal of Bishop Payne, for a time, from the field, has greatly increased the responsibilities which attach to Mr. Auer's position, and the necessity is most urgent that relief should be sent to him as speedily as possible.

Bishop and Mrs. Payne arrived in New York on the 29th of July, after a very long voyage, which, however, was of service to the Bishop, and proved, under God, the means of restoring Mrs. Payne from the utmost feebleness to her usual health.

A life of thirty-two years in Africa, and especially for the last ten years, had so worn upon his constitution, under repeated attacks of sickness, that he found at last he did not rally, after an attack, sufficiently to enable him to resume his work. He had reached a condition in which he found he could no longer labor, and so, doubting not concerning the path of duty, he has withdrawn from the field. The Bishop has advised the Committee of his desire to try a residence of eighteen months in the United States, with a view to a determination at the end of that time whether he will be able to resume his labors in Africa.

Mr. Ware, whose sickness was mentioned in the Report of last year, died on the 13th of August, 1868. He and his wife had embarked at Cape Palmas, on an English steamer going down the Coast, hoping to derive benefit from the voyage; he survived, however, but a very short time. His body was taken to Cape Coast Castle, and interred there. Mrs. Ware continued the voyage, and, after a short stay at the German Mission stations on the Gold Coast, returned by another English steamer to Cape Palmas. Mrs. Ware has decided to remain in the mission.

Mr. Paulus, a colored man, who for a while was a teacher at the Orphan Asylum, died on the 24th of May last. He was an earnest, faithful man, whose zeal and devotion were constant in labors unto the end, although his bodily health was long feeble through the wasting effects of consumption.

It is not thought necessary to give particulars here respecting each station, nor to present anew what has been already published. To do this with anything like an appropriate fulness would lengthen unduly this report. The following summary, prepared by the Bishop on the eve of his leaving Africa, may very appropriately be here inserted, together with the statistics of the mission as they now appear:

Summary of results of his labors, furnished by Bishop Payne.—To the praise of His grace, God hath prospered the work of my hands as well as prolonged my days. At my own station: I have baptized 352 persons, of whom 187 were adults. In the mission, I have confirmed 643 persons. I have lived to ordain, Deacons—2 foreign, 8 Liberian, 4 native, in all 14; of Presbyters—3 foreign, 7 Liberian, 1 native, in all 11; or, altogether, 25 ordinations have been held.

At 22 places, along 250 miles of what was fifty years ago a most barbarous heathen Coast, has the church been planted,

and radiating points for the light of the Gospel established. Nine churches may be considered as established and supplied with ministers of the country. Besides schools, common and Sunday, we have a high-school for boys, a training-school for young men, and an Orphan Asylum to take care of destitute children in the settlement. The church and mission, by God's blessing, may be considered established.

Statistics for 1869.—Missionary force: Ordained—2 white, (including the Bishop,) 8 Liberians, and 3 natives; assistants—5 white, (females,) Liberian catechists and assistants, 5, natives, do., 8; beneficiaries, 105; day scholars, 613; Sunday-school scholars, 980; baptisms, (returns imperfect,) adults, 8; infants, 10; confirmations, 47; communicants, 446. Candidates for Orders: Liberians, 3; natives, 1. The names of several applicants are before the Standing Committee.

Contributions for different objects: Trinity Church, Monrovia, \$250; St. Mark's, Cape Palmas, \$250; Epiphany, Cavalla, \$240; from other sources, \$17 46. Total, \$757 46.

The welfare of the people who form the Republic of Liberia, the influence which they are to exert upon the heathen by whom they are surrounded, and hope for the tribes of Africa, are largely dependent, under God, upon the vigor and zeal with which the Church shall prosecute the work.

The summary just read gives evidence of God's blessing upon the endeavors of the past, and far richer blessings and successes more abundant wait upon the prayers and efforts of His people in time to come.—*Thirty-Fourth Annual Report of the Foreign Committee.*

SIR SAMUEL BAKER'S EXPEDITION.

ALEXANDRIA, *October 9.*—Three several parts of Sir Samuel Baker's expedition have already left for the rendezvous at Khartoum. The first departure took place about three months ago, when 1,200 soldiers started from Cairo. This party will be joined by other troops, and on its arrival at Khartoum will form a part of an army of 2,000 infantry, 250 irregular cavalry, or Bashi-Bazouks, and three batteries of guns. The infantry will have to perform the whole journey on foot, by short stages, along the banks of the canal, and may be expected at Khartoum in December. This party was followed shortly afterwards by a quantity of merchandize, 400 camel-loads, that was sent by the Korosko Desert to Khartoum, to be used for barter with the natives. In the middle of August a flotilla of thirty-five large barges and seven large river steamers, nearly empty, left Cairo, with orders to push on as fast as possible, so as to be able to ascend ^{taract} before the waters ^{lived} here that begin to diminish.

the flotilla had succeeded in ascending this formidable cataract, and will ere this have reached Khartoum. If these vessels had not succeeded in ascending the cataract the expedition would have been delayed till next year, for from Khartoum to Gondokoro the land is all marshy, and perfectly impassable for troops; the vessels are therefore intended to convey the expedition between these two points. There yet remain here two other portions of the expedition, which will leave as soon as the two steel steamers, built by Mr. Samuda, arrive from England.

The first party, under the direct command of Sir Samuel Baker, whose firman styles him "Governor-General of all the Provinces of Central Africa that he may succeed in annexing to Egypt," will leave here for Sonakin, and from thence cross the desert on dromedaries to Berber, where he will take steamer to Khartoum. Sir Samuel will be accompanied by Lady Baker, Lieutenant Baker, R. N., (nephew of Sir Samuel,) and Dr. Gedge. He also takes with him some rockets and light guns for mountain warfare. The other part of the expedition, under the temporary command of Mr. E. Higginbotham, civil engineer, who also has received a firman from the Viceroy, ordering all persons between Cairo and Khartoum to afford him every possible assistance, will take the Nile route as far as Korosko. Mr. Higginbotham is styled "Engineer-in-Chief to all the Provinces of Central Africa about to be annexed to Egypt." He takes with him the two steel steamers, six English and forty Arab mechanics, and the rest of the baggage and merchandize for barter, and will have to ascend the Assouan Cataract, which at the present moment is an easy matter, on account of the high Nile, but if his departure is delayed much longer he will find it difficult to drag his heavily laden boats above the cataract. At Korosko Mr. Higginbotham will find about 2,000 camels waiting, and he will at once strike across the desert to Alni Hamad, a journey of about eleven days, and thence, by Berber, along the banks of the river to Khartoum, sixteen days. At Khartoum Sir Samuel will resume the command of the whole expedition, and go by the river to Gondokoro, up to which point there are no rapids or falls. On the top of a mountain, about fifteen miles south of Gondokoro, there is a large plateau, where Sir Samuel means to form his grand dépôt and first station. The position is very healthy, and the expedition is provided with a quantity of corrugated iron roofing, on account of the periodically heavy rains that fall in this region. Here the real difficulties of the expedition begin, for a few miles further on commences the territory of the Barry tribe.

This tribe is very warlike, jealous of strangers, and difficult

to deal with; there is no practicable road through their country, and the Nile from this point to about ninety miles farther up is impassable, on account of the number of rapids and falls that abound there. It will therefore be necessary to make a road through this inhospitable country, and this will be the work of Mr. Higginbotham, while Sir Samuel Baker tries to bring the tribe to reason. Arrived at the point where it is supposed the rapids cease, one of the steel steamers will be put together, and Sir Samuel will proceed on an exploring expedition as far as the lakes. If he finds the river navigable, the other steamers will be constructed on his return, and he will proceed with a certain number of men to the lakes. He will establish fortified posts at every available spot, and set to work to subjugate the different tribes, and make them pay tribute to the Egyptian Government. In the meantime other troops will be forwarded from Cairo till he has enough men to man all these posts. At every post there will be a commercial dépôt, established under the management of a Copt, who will have to enter into relations through barter with the natives. All the soldiers chosen for the expedition are agriculturists, and they will have to cultivate farms round about the forts. They are provided with several qualities of cotton seed.

DR. LIVINGSTONE AND HIS DISCOVERIES.

At the opening meeting of the session of the Royal Geographical Society, held at London, November 8, Sir Roderick I. Murchison, President, said: The two objects which most occupied our thoughts when the previous session closed, and on which I dwelt in my last anniversary address, are now, I rejoice to say, in the way of being satisfactorily carried out. Our illustrious associate, Livingstone, whose life has been despaired of by the multitude, but of whose reappearance among us, as you know, I never doubted, will, I trust, bring us ere long the first account of a region of Southern Africa never previously visited by a European; and thus, by actual observation, will have set at rest all theoretical speculations respecting the hydrography of that vast portion of Africa lying to the north of those territories watered by the Zambesi, which he had previously made his own. I therefore joyfully hope that at no very distant day we shall hear from his own lips the description of his travels during the three years which have elapsed since he entered South-eastern Africa on his last expedition. In his expected communications we shall doubtless be enlightened not only respecting the true configuration of the great Lake Tanganyika, first visited by Burton and Speke, but also as to the main water-shed to the south of it, which he has now

traced. The facts, as communicated in one of his last letters to Dr. Kirk, from Lake Bangweolo, dated July 8, 1868, will be explained to you this evening. We now know that he had discovered a chain of lakes connected by rivers far to the south; but whether these waters, after feeding or flanking the great Lake Tanganyika, really constitute the ultimate sources of the Nile, as Livingstone supposes, can only be a conjecture, so long as no traveller has observed the connection between the northern end of Tanganyika and the Lake Albert Nyanza of Baker, which is very far distant from the southern lakes of Livingstone. But I confidently hope that this point will be finally determined by Livingstone himself; as it appears from Dr. Kirk's information that he has touched at Ujiji, and must have there received the supplies, dispatches, publications, and medicines which have so long been waiting for him. Should these South African waters, now laid open by Livingstone, flow into the Albert Nyanza, the southwestern extremities of which are as yet wholly unknown, (though we trust to be soon defined by Baker,) then, indeed, the great modern problem will have been solved, and we must go back to the old geography of Ptolemy, and acknowledge that he was right in placing the ultimate sources of the Nile very nearly in the same southern tract in which Livingstone has now found them. In this event it will also give me much pleasure, at our ensuing anniversary, to assign to Dr. Beke, Mr. Arrowsmith, and Mr. Findlay all the credit which is their due for their support, on theoretical grounds, of this great southerly extent of the Nile basin.

A long correspondence was then read by the Secretary, chiefly of a geographical nature, describing the travels of Dr. Livingstone. The first was a note to Dr. Kirk, from the Doctor himself, bearing date July 8, 1868, and written from near Lake Bangweolo. The following is an extract: "I have had no news from anywhere for two years and upwards. The Arabs have all been overflowing in kindness. I borrow this paper from Mohammed Bozarib, for I am up here without any. * * I have found what I believe to be the sources of the Nile, between 10 degrees and 12 degrees south, or nearly in the position assigned to them by Ptolemy. It is not one source from a lake, but upwards of twenty of them. Lake Liemba, which possibly is an arm of Tanganyika, has four rivers flowing into it. One I measured, and found it to be 294 feet, say 100 yards high, and waist deep, and flowing fast in September. * * * Taking these four rivers as one line of drainage, (a fifth from Marenga must be added,) then the Chambeze flows from the side into the centre of a great valley, and receives three streams as large as the Isis at Oxford, or Avon at Hamilton."

The next communication was a very full despatch from Dr.

Livingstone to the Earl of Clarendon, dated July, 1868, and sent from the same place as the note to Dr. Kirk. It was an interesting account of the great traveller's explorations, written in excellent spirits, and speaking hopefully of the result of his labors. It gave details of the general facts mentioned in the above quotation as to the sources of the Nile.

Another communication was the following comment of Dr. Kirk, in a letter written from Zanzibar, September 7, 1869, to Mr. C. Gonne, Secretary to the Government of Bombay: "SIR: The chief point of geographical interest in the present letter is Dr. Livingstone's statement that the sources of the Nile are to be found in the lakes and rivers that drain the great valley in which Chazembe is situated, and lying to the south of Tanganyika, between 10° and 12° of south latitude. The town of Chazembe, from which Dr. Livingstone's previous letters were dated, has been already visited and described by the Portuguese missions. It is situated on the shores of one of a chain of lakes and rivers that flow northwards. The Chazembe, having collected by many streams the waters of the northern slope of the damp, elevated plains, flows to join Lake Bangweolo; this again is connected with Lake Moero by the Loapula, on whose banks the town of Chazembe is built. Moero is in its turn drained by the Lualala into another named Mange, and here exploration ends. Natives have told Dr. Livingstone that Mange is an island-studded lake, from whose waters join the Lufira, a large river coming from the western side of the same great plain, whose eastern slope is drained by the Chambeze. This united stream, some say, enters the Tanganyika, and thence by the Loenda into Lake Chowembe; but Dr. Livingstone's informants are not unanimous, and some assert that the Lufira passes to the west of Tanganyika, and so to the Lake Chowembe, which Dr. Livingstone thinks is the same as the Albert Nyanza of Sir Samuel Baker. In fact, the interest of the journey centres in the southern connexions of the Albert Nyanza, and Arab traders generally agree in thinking that a water communication does exist between that and the Tanganyika, but I have not met with any one who professes to have traced out this communication. From Arabs who visit Chazembe I learn that the lakes now described by Dr. Livingstone are of considerable size, probably from five to ten days' march in length, and, like Nyassa, Tanganyika, and the Albert Nyanza, overhung by high mountain slopes, which open out in bays and valleys, or leave great plains, which during the rainy season become flooded, so that caravans march for days through water knee-deep, seeking for higher ground on which to pass the night. The country abounds with large game and domestic cattle, while the climate is spoken of as not un-

healthy, and is certainly a contrast to the Zanzibar coast, if we may judge from the tanned, healthy traders who return."

Sir Bartle Frere stated that he also had received a letter similar to the foregoing from Dr. Livingstone.

The President said he could not but congratulate the Royal Geographical Society upon these contributions to their knowledge of African exploration; and those who had stood Dr. Livingstone's friends had the gratification of feeling that his patience, courage, and perseverance entitled his labors to be ranked as heroism of the most perfect kind.

From the Boston Journal.

MASSACHUSETTS COLONIZATION SOCIETY.

A meeting was held on Sunday evening, December 19, at Rev. Chandler Robbins' church, in Bedford street, under the auspices of the Massachusetts Colonization Society, with a view particularly to listen to an address from Rev. Mr. Haynes, District Secretary of the American Colonization Society. The proceedings on the occasion were opened with prayer by Rev. Mr. Haynes.

The Hon. Emory Washburn, President of the Massachusetts Colonization Society, first addressed the meeting. He said that the idea had been growing in the community that the work of the Colonization Society had been practically ended by the result of the recent war in the emancipation of the slaves, and that no further effort on its part, or the part of its friends, was required, but it was felt that at least the opportunity should still be kept open to the colored population to escape the prejudice and the abuse to which they are, and are likely to be, subjected in this country. He then referred to the ancient civilization of Africa, of which history gives authentic record. The planting of colonies on that continent was a hopeful means of reviving and restoring its ancient prosperity and intelligence. The efforts of the missionaries would be comparatively futile unless they could be sustained and practically encouraged by the presence on the soil of intelligent Christian communities. Of the practicability of the scheme, the growth and prosperity of Liberia, which was planted originally by the Colonization Society, fifty years ago, was proof. The colony had flourished and expanded, and had a position now among the nations which was held in respect, and the good influence of which was acknowledged by well informed men in every land.

Rev. Mr. Haynes followed, and affirmed that the necessity existed that Africa should be redeemed. It could not be that

that continent, comprising one-fifth of the territory of the globe, would be permitted to remain in its present degraded and barbarous condition. It was not for the interest of mankind that it continue in the future as it has been within recent centuries. The speaker thought we had warrant for hope and expectation of a change for the better in certain prophecies of the Scripture, to which he referred. The efforts which had been made by missionaries in the past were referred to. The labors of both the Roman Catholics and the Moravians were detailed, and the subsequent abandonment of these enterprises, as had been several others, was attributed to the unhealthy climate, which white men were unable to endure for any protracted period. The presence of the slave trade and the degraded men who were engaged in it also served to counteract the efforts of the missionaries. The hope of civilization and Christianity in respect to Africa lay, therefore, with the black race, who were able to endure the rigors of the climate. In this connection the statements of Rev. Dr. Anderson and Hon. Edward Everett were quoted in corroboration of the speaker's proposition that the redemption of Africa was only to be secured by the sons of Africa. He detailed the progress which had been made in Liberia in political and educational matters. All the officers of that Republic were black men, who performed all legislative, judicial, and administrative duties in a manner to commend the nation to the civilized world. All the great Powers of Christendom had recognized Liberia as an independent nation. The population was estimated by President Roberts at 15,000 of emigrants from the United States and the West Indies and their children, and 600,000 natives, who had voluntarily come under the republican government. The progress made since the beginning, fifty years since, was fully equal to the progress made in the same time by the Plymouth colony; and what Plymouth had been to New England Liberia would be to Africa. The College which had there been established was an excellent institution, and its usefulness would be paralleled only by the good influence of Cambridge College upon the prosperity and growth of New England. He predicted that there would yet be a great exodus of the colored population of this country to Africa. The providence of God seemed to point to the Christianization of Africa by emigration in this way, and at the same time the indications were that the Pagans of China were to be brought to our doors, and thus Christianity spread among them.

The specific action and plan of operations of the Society were explained, and the announcement made that other similar meetings were to be held to arouse public attention to the importance of the work.

Rev. Dr. Gannett followed in some very interesting remarks, in which he deprecated the apathy which had heretofore existed in New England in regard to African Colonization. He said that three reasons had specially governed him in his espousal of the cause of Colonization. First, the reflex influence of the success of Liberia upon the question of the ability of the colored population to take care of themselves and to maintain a government. Liberia had responded with facts which put the question beyond dispute.

The second reason was the extinction of the slave trade along so much of the coast and the interior as the Republic should occupy. Herein Liberia had been a success.

The third reason was the effect which such a Republic, successfully established, would have upon the depths of the continent. The tribes of the interior could not resist the influence of such an established fact, and Christianity would be commended to them by the peace and security which were insured under a government established under Christian auspices. Upon these points he discoursed at some length in a very interesting manner, and afterwards, by request, closed the meeting with prayer.

NEW JERSEY COLONIZATION SOCIETY.

The Board of Managers met December 20, in the M. E. Church, Market street, Newark, N. J., President Maclean, of Princeton, in the chair.

It was stated that \$5,079 19 had been transmitted from the State to the National Society at Washington during the past year, and \$200 25 still remained in the treasury. This entitled the Society to appoint ten Delegates to the annual meeting of the American Colonization Society, to be held at Washington, on Tuesday, January 18, 1870. The following gentlemen were appointed:

DELEGATES—Hon. L. Q. C. Elmer, Hon. Dudley S. Gregory, Rev. E. R. Craven, D. D., Rev. James M. Macdonald, D. D., Rev. J. K. Burr, Rev. Wm. T. Findlay, D. D., Daniel Price, Esq., Col. Morgan L. Smith, Rev. William H. Steele, D. D., Dr. Wm. G. Lord.

ALTERNATES—Hon. John T. Nixon, F. Wolcott Jackson, Esq., Rev. S. P. Kempshall, Rev. Chas. Imbrie, Rev. J. T. Crane, D. D., Rev. W. J. R. Taylor, D. D., Cornelius Walsh, Esq., Peter S. Duryea, Esq., S. R. W. Heath, Esq., Hon. James L. Hays.

It was resolved that any Delegate not able to attend this meeting might appoint any of the alternates, provided his own alternate be unable to accept.

Rev. Dr. Wm. H. Steele offered the following resolution, which was carried:

That we hereby renew, for the guidance of the Delegates about to be appointed, our full accord with the policy of the Parent Society, in promoting emigration to Liberia and education *there*.

The annual meeting of the State Society was appointed to be held in the South Park Presbyterian Church, on Thursday evening of next week, December 30, and the pastors of churches in Newark were requested to give up the usual lecture on that evening in their respective churches, and invite their congregations to attend the Society's meeting. The names of several distinguished gentlemen were mentioned as willing to address the Society.

The Board adopted, unanimously, the following resolutions in reference to the late William Rankin, Esq.:

Resolved, That this Board desire to place on their records an impression of their great respect and esteem for their late associate and fellow member, the late William Rankin, Esq., and their high appreciation of his services to the cause of African Colonization.

Resolved, That the Board tender to his bereaved family the expression of their unfeigned sympathy in the great loss they have sustained; and that at the same time they rejoice with them in their well-founded confidence that, having served his generation according to the will of God, he has fallen asleep in Jesus.

Resolved, That a copy of the above resolutions be sent to Mr. Rankin's family, and that they be published in the public papers.

REVIVAL AT MONROVIA.

A revival, excelling in power and fruits any ever before known, was in progress in Monrovia and other parts of Liberia at the time of the date of the letter—November 3—from which the following extract is taken:

"I have the most cheering news to communicate. One of the most powerful and wide-spread revivals of religion ever known in this city—even exceeding that of 1839 in some of its features—has been in progress for over three weeks. Not less than one hundred and thirty persons have been converted. The Methodist Episcopal Church for two weeks was thronged from daylight to late at night, services of various kinds being kept up continually. Scarcely a family has been passed by without some drops from the heavenly shower. A son of President Payne; a son of Ex-President Warner, who served his country so well in the executive chair; a grandson of the immortal A. D. Williams, and one of the three graduates of Liberia College; two daughters and a son of one of our merchant princes, G. Moore, Esq.; two sons and three daughters of the late Attorney General, Hon. F. Payne; the eldest daughter of Ex-Chief Justice Roye—these, and many more I cannot enumerate, are among the blessed fruits of this glorious harvest. It was thought by many old Christians that the little cloud which had been dimly seen at a great distance was drawn near by the constant, united, fervent prayers of the Ministerial Prayer Association, lately organized in this city. Services were held in all the churches. Episcopalians, Baptists, Presbyterians, and Methodists were seen in each others places of worship, laying aside all minor considerations for the time being, and praying, exhorting, singing,

preaching, encouraging mourners, and thus making common cause with each other. Our Sunday-school has almost been swept! Blessed be God! prayers which seemed like seed covered over with snow and frost for so many, many months, have germinated, sprung up, and green leaves and even buds are appearing. Nine of our Sunday-schools teachers—for hitherto we have had to work with some unconverted co-laborers—have been converted, and of scholars quite an army. Salvation has come, too, to our house, as well as to others. Two of our hired servants have been blessed. The work is still progressing."

ANNUAL MEETING OF THE SOCIETY.

The Fifty-Third Annual Meeting of the AMERICAN COLONIZATION SOCIETY, will be held in this city, on Tuesday evening, January 18, 1870, at half-past seven o'clock. Addresses may be expected from the Rev. Noah Hunt Schenck, D. D., of Brooklyn, N. Y.; Prof. Joseph Henry, LL. D., of the Smithsonian Institution, Washington, D. C.; and the Rev. John Hall, D. D., of New York.

THE BOARD OF DIRECTORS of the Society will meet the same day, at 12 o'clock, M., in their rooms in the Colonization Building, corner Pennsylvania avenue and Four-and-a-Half street, Washington, D. C.

The necessity for the aid and counsel of the friends of the Society was never more urgent than at this time. A large attendance is therefore earnestly invited.

THE LATE HENRY STODDARD.

It is our sad privilege to announce the departure of another Vice President and Life-Director of the American Colonization Society, in the death of Henry Stoddard, Esq., at Dayton, Ohio, November 1, 1869.

Mr. Stoddard was born at Woodbury, Conn., March 18, 1788, and was, consequently, at the time of his death, far advanced in his eighty-second year. He was a son of Asa Stoddard, and a lineal descendant of the Rev. Antony Stoddard, of London, who settled at Boston in 1670, and from whom sprang a numerous line of descendants, interwoven with the histories of Massachusetts and Connecticut, and from thence extending for a period of two hundred years, in positions of honor and trust, through other States of our country.

In 1804 Mr. Stoddard entered, as a clerk, in a mercantile-house in New Milford, Conn., but his mind did not there find the sphere for the development it desired; and, although he tried, under various firms, to acquire a taste for business-life, his inclination for the profession of the law caused him, at the end of five years, in 1809, to commence the study of law under R. R. Hinman, of Roxbury, and he was admitted to the Bar in 1812.

In 1816, in company with the Hon. S. B. Holt, he removed to the then "Far West," and in 1817 established himself permanently at Dayton, Ohio at that time a village of six hundred inhabitants, in the centre of a vast

wilderness; and which village it was his privilege to see expand until it numbered more than thirty thousand souls.

Of those early days it was his delight, in the latter years of his life, to talk, when, on horseback, through the unbroken wilderness, he made the circuit of the courts in the different counties, sometimes riding for days, in winter, through rain or snow, and at night sleeping in the wild wood, or in some bowered retreat, on a lonely road.

He threw his whole soul in his profession, and soon became prominent and successful, securing a large practice, and the esteem and confidence of the profession. In the least as well as in the greatest matter intrusted to his care, the same conscientiousness and accuracy marked his course; and those best able to judge bear testimony "that there was no lawyer at the Bar whose papers were so carefully prepared, or whose business was so accurately conducted."

In 1840 he associated himself with Judge Haynes, and continued thus until 1844, when he retired from active practice, and devoted himself to the management of his private affairs.

His mind was an encyclopedia of information relative to the events of three-quarters of a century, and it was his delight, during the latter years of his life, when disabled by the asthma and accompanying ailments, from engaging in active duties, to live over the past, and to trace the rise of youth, through honest, self-applied efforts, to a noble and deserved success.

Mr. Stoddard was not only a conscientious, accurate, and successful lawyer, but also a devoted and faithful Christian, and a ruling elder in the First Presbyterian Church of Dayton; and, although the infirmities of his latter years prevented his usual attendance, yet his interest remained the same in his church and its benevolent offices; and the munificent gifts of his family of sons—one with him—to Dr. Thomas' new church edifice, prove that he has left behind him those who will do honor to the Stoddard name; perhaps, even in perpetuating a Life Directorship in this old ancestral line.

The Supreme Court paid all due honor to his memory; and the Dayton Bar characterized him "the enterprising pioneer, the able lawyer, and the useful citizen; loved and revered in domestic life; affable and courteous in his social relations; and prompt, accurate, and energetic in his business intercourse."

We close this notice of our venerable Vice-President and Life Director with an abstract from a letter written by H. W. Leffingwell, Esq., of St. Louis, for a period of twenty years his business agent in that city: "I have never known a man, or had business with a man, in whom I had so unlimited confidence. I was never deceived, never had any misunderstandings, nor any explanations to make. He gave his orders, and they were executed, and that was the end of that. I am *truly sorry* he is gone, and sincerely regret with his family and friends the irreparable loss."

That Mr. Stoddard was thus esteemed is proved from the fact, stated in the daily papers of Dayton, that his funeral was one of the most notable

solemn events that have ever transpired in that city. Evidences of mourning were everywhere visible, and solemnity pervaded the family mansion and its surroundings. His old law partner, Judge Haynes, was one of the pall-bearers, and many friends and citizens followed his remains to Woodland Cemetery.

ITEMS OF INTELLIGENCE.

THE LIBERIA BAPTIST ASSOCIATION—Sixteen churches, of which the largest is at Monrovia, having 135 members. Baptized last year, 79; added by letter, 78; restored, 30; dismissed, 14; excluded, 52; died, 56. Present number, 1,215. A Domestic Missionary Society connected with the Association lately held its annual meeting. The brethren seem to be characterized by a missionary spirit.

THE ANNUAL NIGER EXPEDITION.—The vessels engaged in the Niger expedition had returned to Lagos. The natives appeared desirous of being on good terms with the white men, and were most anxious to open commerce with the traders. The expedition enjoyed very good health whilst up the Niger, the ship *Lynx* being the only vessel on board of which sickness made its appearance—three of the crew having died from fever.

EAST AFRICAN SLAVE TRADE.—Letters from Aden state that the boats of one of the British slave trade suppression steamers, cruising between Zanzibar and the Arabian Coast, has recently captured a slave dhow with 236 slaves. About 1,000 poor victims had been thus liberated during three months; and yet so many dhows had escaped with their human cargoes, that the nefarious trade must have been a very profitable one.

SOUTH AFRICAN DIAMONDS.—The supposed discovery of a diamond weighing nine hundred karats, or about five times the weight of the marvelous Kohinoor, and, if genuine, worth many millions in gold, has greatly excited curiosity toward the scenes of the new diamond fever in South Africa. The diamond rage which prevails in these quarters is well authenticated. "The Mool people are nearly all diamond mad," says *The Friend of the Free State* in South Africa. "It is within our knowledge that the cat's eye, agate, topaz, aqua marina, and the ruby have been picked up in the Trans-Vaal. A correspondent of *The Friend* writes from Potchefstroom, June 29, of the finding of two more diamonds in Maquasie, one stated to be worth £2,000, and the other £150 to £200.

THE PILGRIM'S PROGRESS IN KAFFIR.—A native Kaffir preacher in South Africa, Rev. Mr. Soofa, has lately produced in his own tongue a translation of the Pilgrim's Progress. Portions of it are said to be reproduced with inimitable excellence and power.

SLAVERY IN BRAZIL.—A legislative act has been published abolishing the slave auctions. Judicial sales have to be effected by tender; husband and wife cannot be sold apart, nor children under fifteen years separated from their parents. Thus another step has been made, paving the way by further gradual emancipation to the final abolition of slavery in Brazil.

ORGANIZATION OF CHRISTIAN ASSOCIATIONS.—An association has recently been formed in Monrovia, called "The Ministerial Prayer Association." The meetings are held every week, on the afternoon of Monday. One hour and a half is spent in prayer, singing, talking—short, pointed, and spiritual; the meetings are "times of refreshing from the presence of the Lord." They are "feasts of fat things." A Young Men's Christian Association has also been formed in Monrovia, and promises to be of much advantage to the young men in the capital of the Republic of Liberia.

LINCOLN UNIVERSITY.—The Trustees of this Institution, (formerly Ashmun Institute,) for the education of colored men, mentions that there were there during the last session one hundred and fourteen students, and that ten united with the church during the year, eight have left to teach in the Southern States, fifteen are licensed preachers, and twenty-eight are candidates for the ministry in the Presbyterian, Episcopal, Methodist, and Baptist Churches.

Receipts of the American Colonization Society,

From the 20th of November to the 20th of December, 1869.

NEW HAMPSHIRE.		
By Rev. J. K. Converse, (\$10.)		
<i>West Lebanon</i> —Additional, by		
Rev. J. H. Edwards.....	10 00	
VERMONT.		
By Rev. J. K. Converse, (\$150.)		
<i>Montpelier</i> —Hon. E. P. Walton,		
J. A. Page, Mrs. Thomas Reed,		
Hon. Samuel Wells, H. W.		
Heaton, Hon. Daniel Baldwin,		
each \$5; Rev. Dr. W. H. Lord,		
\$1.50; E. T. Keith, L. B. Cross,		
Geo. Langdon, H. D. Hopkins,		
U. H. Barnes, Dea. C. W. Storrs,		
Charles Dewey, A. G. Dewey,		
J. W. Langdon, Albert Johnson,		
J. T. Thurston, H. Fifield,		
each \$1.....	43 50	
<i>Waterbury</i> —Samuel Miriam, \$5;		
C. N. Arms, George A. Colley,		
each \$2; H. F. Janes, L. H.		
Haines, each \$1.....	11 00	
<i>Underhill</i> —Col. Cong. Ch.....	20 50	
<i>Jericho Centre</i> —Col. Cong. Ch.....	26 00	
<i>Burlington</i> —Mrs. MARTHA J.		
GATES, to constitute herself a		
Life Member.....	30 00	
<i>Chester</i> —Col. Baptist Ch.....	19 00	
	150 00	
MASSACHUSETTS.		
By Rev. Dr. Orcutt, (\$12.)		
<i>Worcester</i> —Jno. E. Taft, S. Knowl-		
ton, each \$5; Luther Stone, \$2.	12 00	
RHODE ISLAND.		
By Rev. D. C. Haynes, (\$127.29.)		
<i>Providence</i> —Robert H. Ives, \$50;		
Col. First Baptist Ch., \$16.32;		
Col. Grace P. Epis. Ch., \$15.97;		
Dea. Benj. White, \$10; Brad-		
ford & Co., \$6; Pres. A. Caswell,		
R. C. Taft, Albert Briggs, Mrs.		
Shubael Hutchins, Gilbert		
Congdon, each \$5; Dea. W. C.		
Snow, Dea. J. H. Read, each \$2;	127 29	
NEW YORK.		
By Rev. Dr. Orcutt, (\$502.)		
<i>New York City</i> —Stewart Brown,		
H. K. Corning, Henry Young,		
each \$100; Prof. Samuel F. B.		
Morse, Burr Wakeman, James		
Brown, Guy Richards, each \$50;		
Theodore Gillman, \$20; Mrs.		
Eliza Downer, Cash, Norman		
White, each \$10; Cash, \$2.....	552 00	
<i>Brooklyn</i> —Joseph W. Harper.....	10 00	
<i>Yonkers</i> —JOSEPH MASTEN, to		
constitute himself a Life Mem-		
ber.....	30 00	
	592 00	
NEW JERSEY.		
By Rev. Dr. Orcutt, (\$1,671.94.)		
<i>Newark</i> —Bequest of Mrs. Mary		
Rogers, by Joseph N. Tuttle,		
Executor.....	1,671 94	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.....	256 18	
OHIO.		
By Rev. B. F. Romaine, (\$15.)		
<i>Steubenville</i> —William Kilgore...	10 00	
<i>Columbus</i> —Hon. J. L. Bates.....	5 00	
	15 00	
FOR REPOSITORY.		
RHODE ISLAND — <i>Providence</i> —Dea.		
J. H. Read, to Nov. 1, 1870, by		
Rev. D. C. Haynes.....	1 00	
Repository.....	1 00	
Donations.....	906 29	
Legacy.....	1,671 94	
Miscellaneous.....	256 18	
Total.....	\$2,835 41	

T H E

African Repository.

Vol. XLVI.] WASHINGTON, FEBRUARY, 1870.

[No. 2

FIFTY-THIRD ANNUAL REPORT OF THE AMERICAN
COLONIZATION SOCIETY.

JANUARY 18, 1870.

THE AMERICAN COLONIZATION SOCIETY, in submitting the Fifty-Third Annual Report, devoutly acknowledges the continued smiles of Providence on its interests and efforts in this country and in Africa.

OBITUARY.

The Society has been called, during the year just closed, to mourn the death of six of its Vice Presidents, viz: Hon. EDWARD BATES, of Missouri, formerly President of the Missouri Colonization Society, and highly appreciated for his rare ability as well as his modest dignity; Hon. HENRY DUTTON, of Connecticut, a zealous advocate of every good and righteous cause; Hon. JOHN BELL, of Tennessee, a prominent and popular statesman for upwards of forty years; Captain GEORGE F. PATTEN, of Maine, liberal in response to all calls for the promotion of the objects of this and kindred Associations; Hon. ROBERT J. WALKER, of the District of Columbia, honored in his profession and in private and public life, the earnest advocate of our great enterprise; and HENRY STODDARD, Esq., of Ohio, whose interest in our work was evinced by the gift, in 1851, of one thousand dollars to constitute himself a Life Director of the Society.

All circles of benevolent and Christian activity suffered severe loss in the removal from earthly labor to heavenly rest of WILLIAM ROPES, Esq., of Boston, the model merchant, and for the past fifteen years the zealous President of the Massachusetts Colonization Society. He was an early and unwaver-

ing friend of the cause, having taken a leading part in sending out the "Vine," which sailed from Boston for Liberia January 4, 1826.

THE RECEIPTS AND DISBURSEMENTS.

The balance in the Treasury, January 1, 1869, was.....	\$1,677 65
The receipts during the year 1869 have been—	
From donations and collections.....	24,873 06
From legacies.....	8,044 58
From charter and earnings of ship Golconda.....	15,635 07
By returns from Liberia.....	7,332 37
By donations for Liberia College.....	2,135 62
From other sources, including \$7,142 42 from sale of invested funds.....	11,391 50
Making a total of.....	\$71,089 85
The payments have been—	
For the passage of emigrants from their homes to the port of embarkation, and for their support on the voyage and their acclimation and settlement in Liberia.....	\$7,965 68
For repairs of ship Golconda, including recoppering at Liverpool.....	12,281 01
For sailing ship Golconda, including voyage to Liverpool, and to Liberia and return.....	21,217 25
For Education in Liberia College.....	2,135 62
For operations in Liberia, and salaries of Agents and physicians.....	10,579 80
For salaries of Secretaries and Agents, and their traveling expenses; paper and printing the African Repository; taxes and insurance on Colonization Building; counsel fees in litigated Will cases, and postage, printing, and other expenses.....	15,862 48
Making a total of.....	\$70,041 84
Balance in the Treasury, December 31, 1869.....	1,048 01

The excess of expenditures over receipts during the last four years—which has been paid from funds on hand at the close of the war—is as follows:

In 1866.....	\$25,000 00
In 1867.....	32,000 00
In 1868.....	6,681 25
In 1869.....	7,142 42
Total.....	\$70,825 67

The Treasury is now nearly exhausted, and the demands upon the Society, in the prosecution of its work, cannot be met without increased contributions.

FINANCIAL EFFORTS.

The Rev. John Orcutt, D. D., Traveling Secretary, has labored diligently during the year in New York, New Jersey, Massachusetts, New Hampshire, and Vermont. In company with Ex-President Roberts he visited several of the larger towns in these States for the double purpose of awakening a new interest in the cause, and raising funds for the Liberia College. Public meetings were held in this behalf in Princeton, Newark, Jersey City, Brooklyn, New York city, Schenectady, Albany, New Haven, Hartford, Keene, N. H., and other places.

The Rev. John K. Converse has advocated the views of the Society and received contributions for its benefit in Maine, New Hampshire, and Vermont; Rev. D. C. Haynes in Rhode Island and Massachusetts; Rev. George S. Inglis in Illinois, and Rev. B. F. Romaine in Ohio. These gentlemen have devoted but a limited portion of their time to the prosecution of the work, the latter having been prevented by very severe sickness and bereavement in his family,

The New York Colonization Society, auxiliary to this Society, which was established in the city of New York November 25, promises to be a useful branch. The signers to the call for such an organization, the members who formed it, and the officers elected, comprise gentlemen of national reputation, distinguished position, and exalted character, deeply interested in the cause.

THE GOLCONDA—EXPEDITION.

The ship *Golconda*, it was stated in the last Report, had arrived at Liverpool, December 2. On examination it was found that she had received damages to such an extent, in her rough passage to that port, as to require re-coppering and extensive repairs. These called for a very considerable outlay; and she returned safely to Baltimore, March 16.

As the time drew near to prepare for our spring expedition,

letters reached the office from the headmen, or influential members of several of the companies who had applied for a passage to Liberia, announcing that they had either given up their intention to emigrate, or had concluded to remain in this country six or twelve months longer. These changes were so general that it was deemed inexpedient and unwise to incur the expense of dispatching so large a vessel with the comparatively few people then offering; and efforts to obtain employment for her at paying rates proving unavailing, she was obliged to remain idle at Baltimore.

Encouraged by the number, good character, and apparent determination of those seeking the opportunity to settle in Liberia, in the fall, the *Golconda* was put in readiness, and on the 3d of November, sailed from Baltimore with fourteen emigrants and on the 11th of November, one hundred and forty-six emigrants embarked on her in Hampton Roads by steamer *Anna Norfolk*, Virginia, making a total of one hundred and sixty persons. Of these, fourteen were from Pennsylvania, twenty from Tennessee, one from Texas, and one hundred and one from North Carolina. They were chiefly in the age of life and under it. Thirty-five were farmers, three were two carpenters, one laborer, one wheelwright, one minister. Twenty-six could read, and fifteen could read and write—one having had the advantage of a liberal education. Thirty-two were communicants of the Baptist Church, and one of the Methodist Episcopal Church, and one of the Free Will or Winebrennarian, making forty-four, or seventy-three per cent. of the whole number professing Christians. With a few exceptions only, chose to locate near the first falls or rapids interior of the country, thus helping to strengthen the communities at the banks of that valuable stream, and at the same time advanced links in a chain of settlements from the river to the interior. The party of seventy-nine from Windsor, North Carolina, were the beneficiaries of the generous donation of one hundred dollars sterling by Robert Arthington, mentioned in the last Report. They were accompanied by the *Windsor Company*, and their settlement was made near the falls of the river of their benefactor. The

people from Pennsylvania, and forty-four from Jamesville, Martin County, North Carolina, were called the Brewer Company, and are also to found a settlement on the St. Paul's, opposite to Arthington, to be known as Brewerville, in compliance with the suggestion and expressed wishes of the Board of Managers of the Pennsylvania Colonization Society, who have made an appropriation of five thousand eight hundred dollars toward the expenses of their passage, and acclimation from the bequest of Charles Brewer, Esq., late of Pittsburg, Pennsylvania, an esteemed Vice-President and frequent benefactor of that and of this Society.

The Society acknowledges most gratefully its obligations to the officers of the several railroad companies for free transportation or deduction from their ordinary rates of fare which they allowed these emigrants; and to the American Sunday School Union for a large supply of their publications; and to the American Bible Society for one hundred Bibles and one hundred Testaments, for use on shipboard and in Liberia, promptly made in response to our request.

The Golconda had a much larger and more valuable freight-list than on any of her voyages in our service, and she also had on board clothing, tents, arms, and other munitions of war, for one thousand men, purchased by order of the authorities of Liberia from the Government of the United States, the freight on which, it is estimated, will exceed five thousand dollars.

The Golconda had the following-named cabin passengers, viz: Dr. James Hall, who visits West Africa for the ninth time—the first in 1831, as a physician of this Society, and the second in 1833, when he founded the flourishing settlement at Cape Palmas; Hon. Joseph J. Roberts, the first President of Liberia, re-elected three times, and for the last five years President of the College at Monrovia, again returning with his wife to the land of their adoption; Hon. S. P. Fiske and wife, of New Hampshire; Rev. Joseph W. Norwood, of Philadelphia, a missionary of the Protestant Episcopal Church, with his wife and child; Mr. Thomas Lilason, of Blairsville, Pennsylvania, a returned emigrant, now desirous to introduce a paint or composition intended to prevent the decay of wood in the construction of houses or elsewhere in use; and Mr. John B. McConnell, a

sugar-planter and maker from St. Croix, West Indies, who responds to the invitation of a sugar-grower and manufacturer to join him on the St. Paul's river.

EMIGRATION.

The causes leading to the falling off in emigration to Liberia last spring and fall are mostly given by the people themselves, viz:

The headman of a company of about two hundred in North Carolina, wrote: "There is great opposition against me. The colored representative from this county in the State Legislature is going through this region making speeches to prevent emigration. His object is to get black men's votes. Some of my people are yet vainly expecting the Government to give each freed family forty acres of land, with live stock and farming tools in proportion. Those that intended to go last spring have the same mind yet, and will go if they do not get influenced by the politicians."

A minister, who was making up a party in Louisiana, says: "I can raise two or three hundred, if they can get through with their crops in time to embark. Persons tell us that we will find ourselves all sold into Cuba. Some think that we will have to be guarded out of the country. The white people are against our going to Liberia."

Offers of higher wages and better treatment were also made, and had the desired effect. But such hindrances can be merely temporary. The people of color are now free to go where they please. Why deny them the privilege and the means of going to Liberia? True, laborers are needed in the United States, and efforts are in progress for inducing immigration from China and other regions, in order to supply the demand for help in the field, the house, and the shop; but then, if any persons, whatever be their complexion or their condition, wish to leave this country for any other part of the globe, why object?

Carefully collected statistics show that three millions of European immigrants arrived in the United States during the ten years from 1850 to 1860, and that they are coming now in the same vast proportion, despite all lamentations and proffers to the contrary. The repulsions and attractions which cause this

tide of immigration are not greater than those which will yet govern the American people of color. Indeed, they have the higher and holier stimulus of helping to raise their ancestral continent, with its teeming millions of souls, from heathen darkness and desolation to Christian civilization and religion.

The Society has given passage to and settled in Liberia two thousand three hundred and ninety-four persons during the last four years—a larger number than ever before in the same period, except in a single instance. And as the condition of this population is improved, the exodus to Africa will increase in numbers and be of more intelligent and useful people. The demands of commerce, the calls for skillful mechanics and artizans to develop the resources of the country, and the cry for earnest and judicious ambassadors for Christ, must bear to her shores those who will impart a spirit of increased enterprise and religious power.

Applications for settlement in Liberia next spring have been received in behalf of three companies, each said to be about two hundred strong, residing at Windsor, at Jamesville, and at New Berne, North Carolina, and a party of some three hundred, in Claiborne parish, Louisiana. They have sought the Society, and are represented as worthy people, accustomed to agricultural and mechanical pursuits.

HOW THEY LIKE IT.

The general condition and prospects of the emigrants recently sent cannot perhaps be better described than in the language of Mr. D. F. Smith, of Buchanan, viz:

“I am happy to inform you that the several companies of emigrants brought out by the Golconda are doing well. They passed through the acclimating process successfully; in fact they did so well we were actually astonished. Of the last company, Messrs. Monroe, Hudson, Cook, Fort, and the Kings and Halls are getting on for new people extraordinarily well. I mention these chiefly because they seem to be the leading families. They brought out with them a saw-mill, (water power,) which they have erected at Bexley. It is situated on a creek, near the road to Finley, in a densely-wooded section of country, abounding with valuable timber of all kinds to be found in the tropics. With an exception or two, I have heard

of no one longing for America. They seem to be satisfied and contented. They are quite an acquisition to our county especially, and to the country generally."

Mr. William Cephas wrote, under date of Monrovia, June 8:

"You may remember me as one of the party from Mobile, Alabama, who came out in the Golconda last May. Having been here now nearly one year, my views may be supposed to have some weight—founded on personal experience. My family, consisting of a wife and three children, accompanied me. We are all alive, well, and glad we came to this home of the black man. I have not lost one day's work because of sickness. My trade, that of a carpenter, brings me in a good support. Being convinced that my race can never find a place on the earth better adapted to their wants, and where they can better develop their capacity for self-government and independence, I desire most ardently to visit Mobile and its neighborhood; see the multitudes I know there of my own people—many of them my blood relatives—and get up, as I firmly believe I can, a large expedition for Liberia."

A young man of unusual intelligence and enterprise, who removed with his wife and two children, from Columbus, Georgia, and possessing some means, thus addressed his father, after nearly a twelve months' residence and experience:

"Liberia is a good country. It needs population; and, with population, intelligence, wealth, and Christianity. With these it would be second to no country upon the globe. So far as I am concerned it suits me. Of course there are no large and fine cities with every convenience as in the United States; no reasonable person will expect to see such; but you will be in a free country, one of your own, and one that debars none of its citizens from all the rights and privileges of a freeman. You will be upon free soil, and you will breathe free air, with no one to make you afraid, which is not the case in America."

EDUCATION IN LIBERIA.

The Executive Committee, at their meeting, April 2,

"Resolved, That the Secretaries and Agents of the Society be authorized and requested to invite contributions and make collections for the promotion of education in Liberia, and that the AFRICAN REPOSITORY call attention to and urge liberal gifts for the purpose."

To those who are familiar with the whole history of our operations, the propriety of this action will be obvious. To others, some words of explanation will be useful.

It has never been the design of the Society to land a mass of uneducated people on the Coast of Africa, and leave them to manage as they might in their ignorance. That would have been simply the "expatriation" of which it was accused by its enemies, and not the "colonizing" which it really undertook. Its policy was clearly expressed in its memorial to Congress of January 14, 1817, only three weeks from its organization. It says: "Out of such materials, to rear the glorious edifice of well-ordered and polished society, upon the deep and sure foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind," and the hope is expressed that the work, "in its more remote consequences, would ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness." All this the founders of the Society included in their idea of "colonizing."

So Governor Ashmun understood it, when he wrote, in September, 1822: "A good missionary, a good school-master, and a good school-mistress are more wanted here than, I fear, I can make the Board imagine." And the Board in its next Annual Report, that for 1823, express "the hope that the time is not remote when the settlement by its schools and ministers shall impart to many of these barbarians," of the native tribes, "that knowledge which civilizes and elevates the character, which softens and subdues the heart."

In their Report for 1825 the Managers say: "The African Colony, blest with just education enough to feel its value, stretches out its hands towards its benefactors, and implores of them that knowledge, by which alone it can be conducted to a rank among civilized nations; that knowledge which is the minister to social happiness, the source of wealth, the foundation of good government, the defence of freedom, the rich and imperishable treasure of immortal minds. To a judicious system of education in the Colony the Board has ever looked, as to the last link in the chain of means for its improve-

ment, without which the whole series of preceding operations must prove of insignificant if not doubtful utility."

In their next Report they say: "Every thing possible has been done to advance education in the Colony. To this great object the attention of the Colonial Agent has been sedulously directed, and three daily and two Sunday schools have been established. Imperfect as is the character of these schools, they are doubtless of essential utility; and when improved by a supply of books, and by the increased ability which experience must confer upon the teachers, their benefits will be greatly augmented. Another school, on the Lancasterian plan, is immediately to go into operation," with a valuable library for the use of advanced scholars. This library had been procured by the Rev. Chester Wright, Secretary of the Vermont Colonization Society. Two hundred of its volumes were given by students of Yale College.

In 1827 they say: "Several primary schools continue in operation, but the ability of the teachers is only equal to the communication of the mere rudiments of knowledge." The sudden death of the Rev. Calvin Holton, the first white Baptist missionary, on whom they relied for the superintendence and improvement of the schools, had deranged their plans, and convinced them that they must have a supply of colored teachers, to accomplish which they would give "the most sedulous and unremitted attention."

Yet, in 1829, they report "that schools are numerous, the teachers attentive and faithful, and every child in the colony enjoys the benefit of their instructions." Still, they regret the limited ability of the teachers.

Two years later, they say: "The Managers have heard with regret that the schools of the Colony have received neither adequate countenance or support, and that the settlers generally manifest no due sense of the importance of preparing their children, by education, for influence and usefulness in life. Solemnly convinced that, without a system of education the benefits of which may be enjoyed by every child, the great end for which the Colony was established can never be accomplished, the Managers have instructed the Colonial Agent to carry such a system into immediate effect. Permanent school houses are

to be erected at Monrovia, Caldwell, and Millsburg, towards each of which the Managers have resolved to advance \$100, provided \$300 be raised for the same object by the colonists themselves, and in the same proportion should a less sum only be required. At present the proceeds of the sales of all public lands, of licenses and fines, together with \$500 annually from the funds of the Society, or such portion of them as may be necessary, are to be applied to the support of these schools, over each of which five trustees are to have constant supervision, and of all the affairs of which the Colonial Agent is required, semi-annually, to transmit to the Society a full and detailed account."

The next year, 1832, they report that their instructions had been obeyed. School houses had been erected at Monrovia and Caldwell for \$400 each, and at Millsburg for \$200; and competent teachers have been appointed.

In January, 1833, they report six day schools for children, and one evening school for adults, besides a female school at Monrovia and another at Caldwell, with competent teachers paid by ladies of Philadelphia. Arrangements were also in progress for the education of recaptured Africans, and for the establishment of a High school, towards which Henry Sheldon, of New York, had given \$2,000, and General Mercer, of Virginia, \$400. Ladies in New York and elsewhere were combining their efforts in the same cause.

In 1833, the Rev. J. B. Pinney, who was about to return to Africa as a missionary, was appointed, temporarily, "Colonial Agent," as the Governor was then called. In his very able and very minute report to the Society, of March 7, 1834, he said: "The teachers at present employed seem very attentive, and, as a general thing, very successful;" but some suffered from want of suitable rooms, and all from want of books and stationery; and there was a difficulty in finding suitable teachers that were or soon would be needed. More than forty children, of the wealthiest families, were attending a school supported by ladies in Philadelphia, and kept in a house hired by the Colonization Society. He urged efforts for the establishment of a High school. Soon after the receipt of this report, he was appointed Permanent Colonial Agent, and in his instructions for the conduct of his administration, dated May 15, his

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donations for that purpose, of which, sums amounting to \$2,136 12, have passed through our Treasury.

LIBERIA.

Intelligence from Liberia represents the building of better houses, the enlargement of plantations, and that sugar and coffee farms are being opened—all signs of prosperity and felt security and tranquillity. "Our mercantile interests," says President Payne in his last Annual Message, "have been prosecuted with great industry, and the success with which they have been crowned has demonstrated the ability of Liberia to give the native population of our entire Coast all the supplies they require, while it has also made apparent the propriety and practicability of our merchants taking the products of the country directly into foreign markets, and there selling them to an advantage not to be expected from the system of barter on the Coast."

The President also remarks: "A gratifying item in the revenue of the year is the amount of increase of the internal revenue of the Government, and the pleasure of the country will be enhanced by the knowledge of the fact that a portion of our aboriginal population have borne taxation with as much ease as our civilized inhabitants."

A "Young Men's Christian Association," and the "Ministerial Prayer Association," lately organized at Monrovia, promise to be of much benefit in promoting the religious interests of the Republic. The reviving and converting influences of the Holy Spirit have been largely felt in all the churches in some of the settlements. A letter from Monrovia, November 3d, conveys the information that "not less than one hundred and thirty persons have been converted. The Methodist Episcopal church for two weeks was thronged from daylight to late at night, services of various kinds being kept up continually. Recently a family has been passed by without some drops from His heavenly shower. Episcopalians, Baptists, Presbyterians, and Methodists were seen in each others' places of worship, but all minor considerations for the time being, and without ehorting, singing, preaching, encouraging mourners,

and thus making common cause with each other. The work is still progressing."

Several young men are said to be looking forward to the Gospel Ministry, and lately two have been taken under the care of the Presbytery of Western Africa, having this object in view.

PROGRESS AND ENCOURAGEMENT.

Africa is the third continent in magnitude, linked to Asia by an isthmus, and separated from Europe only by a strait, watered by majestic streams, and teeming with animal and vegetable life. Fifty years ago a report on the slave trade in the British Parliament estimated that twenty thousand human beings were annually shipped from the Western Coast of that continent. Now, from Sierra Leone to the Gaboon, an extent of two thousand miles, a lawful commerce gives employment to several hundred ships, and to four steamers each month from Liverpool. Settlements of civilized native Africans and of educated people of color from the United States are spreading the English language and Christian civilization; and it is believed that fifteen thousand communicants have been gathered into the churches of the several evangelical denominations.

The value of Liberia as a great and effectual aid to missions is recognized by the Methodist, Episcopal, Presbyterian, and Lutheran churches of this country in prosecuting their mission work in that Republic. The Baptist Missionary Union has resumed operations during the past year in Liberia by planting a colored Mission, and the American Board of Commissioners for Foreign Missions is now engaged in making arrangements to do the same.

By the vast movement of Providence in this country, preparation has been made for the civilization and evangelization of Africa. Numbers of the people of color are desirous to be sent to their ancestral land, to serve God and save their brethren. The American Colonization Society, recognizing the Divine call, works on with increasing faith in the ultimate success of its benevolent effort to construct a Christian African empire.

TREASURER'S REPORT.

Dr.	Receipts and Disbursements of the American Colonization Society, for the year 1869.	Cr.
Received Donations and Collections	\$24,873 06	Paid Passage and support of Emigrants
“ Legacies	8,044 58	“ Repairs and sailing of ship Golconda
“ Interest on Investments	985 54	“ Taxes and Insurance on Colonization Building
“ Investments realized	7,142 42	“ Paper and Printing “The African Repository”
“ Rents from Colonization Building	2,464 65	“ Salaries of Secretaries, Printing Report and Tracts, Stationery, Postages, &c.
“ Subscriptions for “The African Repository”	415 35	“ Salaries and Travelling expenses of Agents and expenses of Litigated Will Cases, &c.
“ Earnings of ship Golconda	15,635 07	“ Operations in Liberia, including salaries of Agents and Physicians
“ Returns from Liberia	9,335 38	“ Liberia College
“ For Liberia College	2,135 62	
“ Sundries	383 54	
Balance on hand January 1, 1869	69,412 20	
	1,677 65	Disbursements
		Balance in Treasury, January 1, 1870
Total	\$71,089 85	Total
		\$71,089 85

The Committee on Accounts have examined the accounts for the year 1869, and find them correctly kept and properly vouched.

WASHINGTON, D. C., January 20, 1870.

ROBERT B DAVIDSON,
Chairman.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

The Annual Meeting of the American Colonization Society was held in the New York Avenue Presbyterian Church, Washington, D. C., on Tuesday evening, January 18, 1870; the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. S. S. Mitchell, pastor of the church.

Addresses were delivered by the Rev. John Hall, D. D., of New York, and the Rev. Noah Hunt Schenck, D. D., of Brooklyn, N. Y.

Professor Joseph Henry, LL. D., of the Smithsonian Institution, who was expected to address the meeting, was stated to be unable to be present by ill health.

The benediction was pronounced by the Rev. Dr. Maclean, of Princeton, New Jersey, and the Society adjourned to meet at their rooms to-morrow at 12 o'clock M.

WEDNESDAY, January 19, 1870.

The American Colonization Society met this day pursuant to adjournment, President Latrobe in the chair.

The minutes of the last Annual Meeting, and of the meeting held last evening, were read and approved.

The following-named gentlemen were nominated and elected officers of the Society for the ensuing year:

President.

1853. HON. JOHN H. B. LATROBE.

Vice Presidents.

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| 1833. Moses Allen, Esq., New York. | 1848. Rev. Thomas C. Upham, D. D., Me. |
| 1835. Rev. James O. Andrew, D. D., Ala. | 1848. Hon. Thomas W. Williams, Conn. |
| 1838. Hon. Henry A. Foster, New York. | 1849. Rev. John Early, D. D., Virginia. |
| 1838. Robert Campbell, Esq., Georgia. | 1849. Rev. Lovick Pierce, D. D., Georgia. |
| 1838. Hon. Peter D. Vroom, New Jersey. | 1850. John Bell, M. D., Pennsylvania. |
| 1838. Hon. James Garland, Virginia. | 1851. Rev. Robert Ryland, D. D., Ky. |
| 1840. Hon. Willard Hall, Delaware. | 1851. Hon. Frederick P. Stanton, D. C. |
| 1840. Gerard Ralston, Esq., England. | 1853. Hon. Horatio Seymour, New York. |
| 1841. Rev. Ebenezer Burgess, D. D., Mass. | 1853. Hon. George F. Fort, New Jersey. |
| 1841. Thomas R. Hazard, Esq., R. I. | 1853. Hon. Ralph I. Ingersoll, Conn. |
| 1843. Hon. Lucius Q. C. Elmer, N. J. | 1853. Rev. Howard Malcom, D. D., Penn. |
| 1845. Rt. Rev. Chas. P. McIlvaine, D. D., O. | 1853. Rev. John P. Durbin, D. D., N. Y. |
| 1845. Hon. Joseph R. Underwood, Ky. | 1853. Edward McGehee, Esq., Mississippi. |

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| 1854. Rev. Osmon C. Baker, D. D., N. H. | 1861. Rev. John Maclean, D. D., LL.D., N. J. |
| 1854. Rev. Edmund S. Janes, D. D., N. Y. | 1861. Richard T. Haines, Esq., N. J. |
| 1854. Rev. Matthew Simpson, D. D., Penn. | 1861. Hon. Ichabod Goodwin, N. H. |
| 1854. Rev. Levi Scott, D. D., Delaware. | 1861. Hon. William E. Dodge, New York. |
| 1854. Rev. Ralph R. Gurley, D. C. | 1862. Robert H. Ives, Esq., Rhode Island. |
| 1854. Rev. Rob't Paine, D. D., Mississippi. | 1862. Rev. Thomas DeWitt, D. D., N. Y. |
| 1854. Rev. Rob't J. Breckinridge, D. D., Ky. | 1866. Hon. James R. Doolittle, Illinois. |
| 1854. Rev. Thomas A. Morris, D. D., Ohio. | 1867. Samuel A. Crozer, Esq., Pennsylvania. |
| 1854. Rev. Edward R. Ames, D. D., Md. | 1869. Hon. William C. Alexander, N. J. |
| 1854. Rev. James S. C. Finley, Illinois. | 1869. Hon. Fred. T. Frelinghuysen, N. J. |
| 1854. Hon. John F. Darby, Missouri. | 1869. Rev. S. Irenæus Prime, D. D., N. Y. |
| 1854. Rev. Nathan L. Rice, D. D., Missouri. | 1869. Rev. Benj. I. Haight, D. D., N. Y. |
| 1854. Hon. Joseph B. Crockett, California. | 1869. James B. Hosmer, Esq., Conn. |
| 1857. Richard Hoff, Esq., Georgia. | 1870. Robert Arthington, Esq., England. |
| 1859. Hon. Henry M. Schieffelin, N. Y. | |

The figures before each name indicate the year of first election.

A communication was read from the Rev. Thomas S. Malcom, Corresponding Secretary, January 14, 1870, transmitting copy of a resolution passed by the Board of Managers of the Pennsylvania Colonization Society, at a stated meeting held in Philadelphia, on the 11th inst., requesting their Delegates to secure the adoption of the Declaration of Principles approved by that Society October 12, 1868, or a similar Declaration.

Whereupon, on motion of Mr. Burton, it was

Resolved, That the communication from the Board of Managers of the Pennsylvania Colonization Society, and the Declaration of sentiments by said Society, be referred to a Committee, to report at a meeting to be held to-morrow immediately after the return of the Board of Directors from their visit to the President of the United States.

Mr. Burton, Dr. Maclean, Mr. Bradley, Dr. Craven, and Dr. Haight were appointed the Committee.

On motion of Dr. Haight, it was

Resolved, That the thanks of this Society be most cordially tendered to the Rev. Drs. Hall and Schenck for their very able and eloquent Addresses delivered at the Anniversary of the American Colonization Society last evening, and that they be requested to furnish copies for publication.

Resolved, That the Address prepared by Prof. Henry, but which he was not able to deliver last evening, be also requested for publication.

Resolved, That the thanks of the Society be given to the Pastor, Trustees, and Choir of the New York Avenue Presbyterian Church for their kind attention and services on the occasion of its Anniversary.

On motion, adjourned.

THURSDAY, *January 20, 1870, 12.20 P. M.*

The American Colonization Society met at their rooms pursuant to adjournment, the President in the chair.

Dr. Maclean, from the Committee to whom the subject was referred, presented and read the following report, which was on motion accepted, and the accompanying Declaration of Principles and resolutions were unanimously approved and adopted:

The Committee to whom was referred the communication of the Pennsylvania Colonization Society, enclosing a Declaration of the sentiment of that Society on the subject of African Colonization, and requesting the adoption of the same, or a similar one on the part of the American Colonization Society, respectfully report:

That they highly approve of the same, and have unanimously concluded to recommend its adoption as a whole with very slight modifications, and two accompanying resolutions, as follows:

The prevalence of the sentiment that, with the extinction of slavery in our country, the useful service of Colonization Societies has ceased, and that they are not in sympathy with the colored people and their rights as American citizens, demand a declaration on the part of such Societies that may tend to correct an erroneous impression, and to increase their usefulness:

We, the American Colonization Society, do therefore now declare, that the wonderful Providential deliverance of about four millions of colored persons from the thralldom of slavery, has in no wise diminished the field of our operation or abated the motive and incentive of our action;

That, in the fact of the freedom of choice and opportunity given to so many more to return to the land of their forefathers, we see the prospect that many more will be willing to seek a home where they and their children will be beyond the reach of a disparaging social prejudice from a distinction of color, and find scope for the highest social development;

That we sincerely rejoice in the great event which resulted in recognizing the people of the colored race as citizens of the United States; which gives them a perfect right to make this country their permanent abode;

That we yet believe that many, in the exercise of a perfect

the evening. The following brief sketch of the meeting by the Washington correspondent of the *Presbyterian*, must suffice for the present:

The announcement that Dr. Hall would speak at the Annual Meeting of the Colonization Society, increased the interest felt in this time-honored anniversary. Having heard that his power consisted greatly in the simplicity of his mode of presenting truth, we felt some curiosity to see whether he could sustain this faculty in a platform address. The Doctor chose for his line of argument the Christian principle involved in African Colonization. This gave him a vantage ground in combatting the objections which are urged by utilitarians. He planted himself on Calvinistic doctrine, that man, in his degradation and sin, is not competent to elevate and civilize himself. Some external agency has always been required, and that agency has come directly or indirectly from Christianity. The chief aim of the Colonization Society being to Christianize Africa, it presents the true solution to the question how she can be civilized.

To the objection urged by some, that we need the colored race in this country to develop our own resources, he replied by showing that the same argument would retain in England, Scotland, and Ireland the millions who were emigrating to this country; that the good of nations was subordinate to the interests of the people; and if it was for the interest of Africans to emigrate to Africa, our own country should be willing to encourage them, even at a sacrifice to itself. The opening up of the African continent, by the explorations of Livingstone and others, was a Providential indication that God was preparing the way for Christian civilization; and the wrongs that race had suffered here, enforced that claim to be returned to that land from which they had been so ruthlessly torn.

These are but outlines of an argument which, though compressed in a twenty-minute address, was full of logic, information, and eloquence. But as the Doctor put point after point, the skillful logic was hidden under the apparent frankness and naturalness of his argument. His manner seemed to say, "You see for yourself this is so. I am simply reminding you of well-established truths." But, when we reviewed the whole ground he had travelled over, we wondered that such an amount of truth had been compressed in so small a compass, and with apparently so little effort. In this respect, we were forcibly reminded of the style of Dr. Archibald Alexander, though in this respect alone, for in person and manner there are no points of resemblance.

Dr. Noah H. Schenck, of Brooklyn, followed with an address of great eloquence and earnestness.

MEETING OF THE BOARD.

The meeting of the Board of Directors of the American Colonization Society, which began at their rooms in Washington, D. C., on Tuesday, at 12 o'clock M., and closed on Thursday, at 4 o'clock P. M., January 18-20, will long be remembered with pleasure and gratitude. Hon. Mr. Latrobe, President of the Society, presided. Thirty-three Delegates and Life Directors were present. We hope to give an abstract of the Minutes of the Board in the next number of the **REPOSITORY**.

The great success which has graciously followed our labors, and the increased and widening sphere of usefulness opening before us, in the numerous voluntary applications from skilled artisans and farmers and enterprising people who desire, while bettering their own condition, to help in the Christian civilization of Africa, are deemed Providential calls to more earnest and prayerful efforts for the accomplishment of the grand object of our organization.

VISIT TO PRESIDENT GRANT.

Agreeably to the custom of the Board of Directors of the American Colonization Society, in paying their respects to the President of the United States in each successive administration, the members in a body called, at twelve o'clock M. of Thursday, January 20, on President Grant, and after being introduced, and a brief address from President Latrobe, received a courteous response, as follows:

"GENTLEMEN: I am glad to see you. I do not need to make remarks respecting my own feelings and views of your work. I hope your efforts will result in building up a civilized nation among those who are not civilized, and extend the area of civilization."

LATE FROM LIBERIA.

Letters have been received at the rooms of the American Colonization Society, reporting the arrival at Monrovia, December 19, of their ship, the *Golconda*, after a passage of thirty-five days from Hampton Roads, Virginia. The cabin passengers and emigrants she took out were in good health, and the latter were pleased with their prospects in Liberia.

The passages of the *Golconda* from this country to Liberia have been remarkably uniform, almost equal to that of a steamer, her first voyage having been made in thirty-six days; second in thirty-nine; third in thirty-five; fourth in thirty-six; and her fifth or present voyage in thirty-five days.

The House of Representatives, in session at Monrovia, having examined the returns of the general election held last May, declared the Hon. Edward James Roye duly elected President, and Dr. James S. Smith Vice President of Liberia, for the ensuing two years.

Dr. Smith emigrated from Charleston, S. C., and for the past twenty years has been a successful physician at Buchanan, Grand Bassa County.

Mr Roye, who is of pure African blood, was born at Newark, Ohio, February 3, 1815; received his education at the Ohio University, at Athens, and Oberlin College; taught school at Chillicothe in 1836; engaged in business at Terre Haute, Indiana, 1838-'44, and removed to Liberia in 1845, where he has since resided.

Promptly engaging in mercantile pursuits at Monrovia, he extended his operations not only along some two thousand miles of the West coast of Africa, but to England and the United States. Success has attended his enterprising and persevering efforts, and he is estimated to be worth about two hundred thousand dollars. Mr. Roye has had experience in public life, having been Speaker of the House of Representatives, a member of the Senate, and Chief Justice of the Supreme Court of Liberia.

NEW JERSEY COLONIZATION SOCIETY.

The public Annual Meeting of this Society was held on Thursday evening, December 30, 1869, in the South Park Church, Newark. Rev. Dr. Maclean presided, and introduced Hon. Wm. C. Alexander, who made an eloquent address in behalf of the cause, giving a review of the history and probable success of this enterprise. The Society was organized in Washington, in 1816, by Clay, Webster, Key, and others, whose names are well known in the history of our country. At first they were doubtful of success, but Clay came nobly to the rescue. The object of the Society was to give social, moral, and religious privileges to the negroes. The wonderful success of this Society is without parallel in the annals of history. It is

a voluntary association, and with small means. One pleasing thought in the career of this Society is, that it has had the effect of suppressing the slave trade. Mr. Alexander closed his address by saying that Liberia is the one spot in Africa sacred to freedom, and is destined to secure the redemption of the continent.

Dr. Maclean followed with a brief address, dwelling on the good results that would flow from the introduction of civilization and Christianity among the Africans. He said, if you wish to raise the negro to a higher standard, it is necessary to send him to Africa, where he can help in the elevation of his race; and, by building up Africa, elevate the negro here. In order to do this, the Society must be furnished with additional means.

Rev. Dr. Haight, whose presence had been promised, having been detained, Rev. Dr. Samson, of Washington, made the closing address. He spoke of the peculiarities of the African race. It was an interesting fact, that the first cities on the Euphrates, the Nile, and some other rivers, were planted by them, and they furnished the first nation that was converted to Christianity. He spoke of the opening of the Suez canal by France, and the expeditions and travellers sent into Africa by England, as indicating great changes, and the rapid civilization of those hitherto benighted regions.

The officers of last year were re-elected; thanks were tendered to the speakers, and the meeting adjourned after singing the Doxology.—*Newark Advertiser*.

COLONIZATION MEETING IN BOSTON.

The second of a series of meetings under the auspices of the American Colonization Society took place last evening, January 16, in St. Paul's Church, Tremont street. The attendance was quite fair. The meeting was opened with singing by the excellent choir, and prayers in the Episcopal form, conducted by the rector, Rev. Dr. Nicholson. Rt. Rev. Bishop Eastburn made an interesting introductory address, in which he gave some account of the opposition to the Society when it commenced its labors and afterwards. The Bishop gave some reminiscences of the meetings of the Society he had attended, and referred in terms of praise to Rev. Dr. Bethune, of New York, whose eloquence had effected so much in placing the Society's labors in a proper light. After alluding to the evangelization of Africa, which could only be accomplished through colored people by the formation of Christian settlements, such as that which this Society had established in Liberia, the

bishop introduced Rev. D. C. Haynes, District Secretary of the Society at Washington.

Mr. Haynes, in beginning, expressed a wish that he had the eloquence of Dr. Bethune, to whom reference had been made, that he might the better represent the interests of his Society. The opposition of the past had died away, and apathy was what the Society had to contend with now. The Society was not, and never had been, designed to remove colored people indiscriminately from this country. In this work the help of the great "I Am" was relied upon—the help of Him who took an interest in the 150,000,000 of benighted Africa, and who promised that "Princes shall come out of Egypt," and "Ethiopia shall soon stretch out her hands unto God." Mr. Haynes said that reliance could be placed in the great law of human progress, that all nations are first moved by outward influences. California owed its civil and religious condition to New Englanders, who in turn owed their principles to the little handful of Puritans from England that landed at Plymouth Rock. England owed its condition to the Romans, who had been moulded by the people from Africa. The chain would be complete by the elevation and conversion of Africa. The speaker then alluded at length to the condition of the Republic of Liberia, to which the Society had sent in fifty years 15,000 emigrants. After referring to the inability of white missionaries to engage in this work in Africa, owing to the climate, Mr. Haynes concluded with an appeal for help in this noble work. Rev. Dr. Nicholson then made some remarks, after which the meeting closed.—*Boston Traveller*.

LETTER FROM MR. CHAPMAN ABERCROMBIE.

The writer of the following letter is well known and held in much esteem at Columbus, Georgia, as a most worthy man and competent house carpenter and bridge builder. He went to Liberia in the fall of 1867, by the ship *Golconda*, to secure for himself and children a field of untrammelled growth and development:

BUCHANAN, LIBERIA, September 8, 1869.

DEAR SIR: I might have written before this, but I wanted to give you an account of myself and my family, and of the country. Having had twenty months' experience, I think I am in a position to do so. We arrived at this port on the 1st January, 1868; and, thank God, I have not had occasion to be in bed one day up to the present.

We are all quite well and doing well. I sometime ago contracted with one of the leading merchants to build him a brick building in the centre of this city. I have been at work nearly seven months, and hope to complete it in January next.

By this mail I have written to Mr. J****, requesting him to lay out the amount he has in his hands for me in iron, &c., for a mill, which I hope to have running by next June.

Most of the emigrants that arrived here with me are in a very fair way of being useful to themselves and to the Republic. The country is a very fine one. I have about two acres of land under cultivation, and a fair prospect of reaping a large quantity of eddoes, potatoes, and other vegetables.

I hope you will receive this letter, and acknowledge its receipt by the first opportunity. I must again inform you that I am *quite well*, and also my family, who join me in their best regards to you.

With esteem, I remain yours, very respectfully,

CHAPMAN ABERCROMBIE.

AN ENERGETIC COLORED MAN.

Melford D. Herndon, for forty years a slave, was emancipated in Franklin county, Ky., by James Herndon, fifteen years ago, and went to Liberia, where he was taught to write, and soon after commenced a mission among the Bassa people. All aid from the United States having ceased during the war, he came across the ocean, and raised two thousand dollars to establish a new missionary station. In 1865 he returned, erected mission buildings and labored earnestly for the welfare of the native Africans. As a judge in Grand Bassa County, he was enabled to dispense justice and promote peace. He has come the second time to look after and provide for his four motherless children, who are now free, and at the same time he has determined to raise two thousand dollars to establish another missionary station near the Junk river, in Liberia. He brings the most satisfactory testimonials, that he is an earnest and sincere man, doing much good in Africa among the aborigines.

Under trying and difficult circumstances this energetic colored man originated and organized and has since sustained for years a missionary establishment where a number of heathen youths have been instructed. He has no salary. Poverty and suffering have not checked his zeal. Within a short time he has sent two boxes of books and clothing for the aid of the school left in charge of his brother. His subscription book has upon its pages the names of eminent clergymen of all denominations. Such instances prove the importance of the establishment of Liberia as a base of operations for civilizing the untutored millions of Africa. Forty tribes or nations, adjacent to or within the boundaries of that Republic, are now accessible. The English language is spreading rapidly, so that the vast cost of translating the Bible and other books is not necessary. Our American freedmen seem to be peculiarly adapted to the great work of elevating the people of Africa. While

our efforts are put forth for Asia and the islands of the ocean, the special claims of Africa upon our benevolence should not be overlooked. The visit of this enterprising colored man has already awakened much interest, and his zeal will no doubt achieve success. He proposes to visit Kentucky, Tennessee, and Georgia, to stir up the freedmen to remember in their prayers and gifts the land of their fathers.—*Philadelphia North American*.

INTELLIGENCE OF DR. LIVINGSTONE.

The following interesting letter from Dr. Livingstone, dated 30th May last, and received at Zanzibar by Dr. Kirk, British consul, on the 2d October last, was communicated to the Bombay papers by the Government.

Dr. Kirk, in forwarding it, wrote as follows:

From John Kirk, Esq., the political agent and Her Majesty's consul, Zanzibar, to C. Gane, Esq., Secretary to the Government, Bombay.

ZANZIBAR, October 2, 1869.

SIR: I have the honor to enclose herewith, for the information of the Right Hon. the Governor in Council, the copy of a letter from Dr. Livingstone, dated the 30th May, 1869, and received at Zanzibar this day. The requests made by Dr. Livingstone in a previous communication that reached here on the 7th ult., having been already complied with, I shall lose no time in supplying the things herein demanded. There will, however, be some difficulty in getting faithful men, as the Arabs of Unyanyembe, being of the El Haothi tribe, are by no means loyal subjects of Seyd Majid, and, as Dr. Livingstone tells us, still engaged in the slave trade.

I have, &c.,

JOHN KIRK.

DR. LIVINGSTONE'S LETTER.

UJJI, May 30, 1869.

MY DEAR DR. KIRK: This note goes by Musa Kamaals, who was employed by Koorji to drive the buffaloes hither; but, by over-driving them unmercifully in the sun, and tying them up to save trouble in herding, they all died before he got to Unyanyembe. He witnessed the plundering of my goods and got a share of them, and I have given him beads and cloth sufficient to buy provisions for himself in the way back to Zanzibar. He has done nothing here. He neither went near the goods here nor tried to prevent their being stolen in the way. I suppose that pay for four months in coming, other four of rest, and four in going back, would be ample, but I leave this to your decision. I could not employ him to carry my mail back, nor

can I say anything to him, for he at once goes to the Ujijians and gives his own version of all he hears. He is untruthful and ill-conditioned, and would hand off the mail to any one who wished to destroy it. The people here are, like the Kalwa traders, haters of the English. Those Zanzibar men whom I met between this and Nyassa were gentlemen and traded with honor. Here, as in the haunts of the Kalwa hordes, slaving is a series of forays, and they dread exposure by my letters. No one will take charge of them. I have got Thani bin Suellim to take a mail privately for transmission to Unyanyembe. It contains a check on Ritchie, Stuart & Co., of Bombay, for Rs. 2,000, and some forty letters written during my slow recovery. I fear it may never reach you. A party was sent to the coast two months ago. One man volunteered to take a letter secretly, but his master warned them all not to do so, because I might write something he did not like. He went out with the party, and gave orders to the head man to destroy any letter he might detect on the way. Thus, though I am good friends outwardly with them all, I can get no assistance in procuring carriers; and, as you will see if the mail comes to hand, I sent to Zanzibar for fifteen good boatmen to act as carriers, if required, eighty pieces of meritranos, forty pieces of kinitra, twelve farasalas of the beds called jamsain, shoes, &c., and I have written to Seyd Majid begging two of his guards to see to the safety of the goods here into Thani bin Suellim's hands, or into those of Mohammed bin Sahib.

As to the work to be done by me, it is only to connect the sources which I have discovered from five hundred to seven hundred miles south of Speke and Baker's with the Nile. The volume of water which flows north from latitude 120° south is so large I suspect that I have been working at the sources of the Congo as well as those of the Nile. I have to go down the eastern line of drainage to Baker's turning point. Tanganyika, Nyige, Chowambe (Baker's) are one water, and the head of it is three hundred miles south of this. The western and central lines of drainage converge into an unvisited lake west or southwest of this. The outflow of this, whether to Congo or Nile, I have to ascertain. The people of this, called Man-yema, are cannibals, if Arabs speak truly. I may have to go there first, and down Tanganyika, if I come out uneaten, and find my new squad from Zanzibar. I earnestly hope that you will do what you can to help me with the goods and men; 400*l.* to be sent by Mr. Young must surely have come to you through Fleming & Co.

I am, &c.,

DAVID LIVINGSTONE.

A large box paid to Nijiji was left at Unyanyembe, and so with other boxes.

RELICS OF ANCIENT CIVILIZATION IN AFRICA.

A writer in the *Natal Mercury* is credited by an exchange with the following respecting the ruins of Simbaeo:

A day's march from Andowa, between two hills, at the end of a vast and fertile valley, are the ruins of Axum. To this, incredible flights of stone steps conduct the traveller up to the summits of the hills, in one of which are found deep grottoes and vast halls, cut out of the rocks and ornamented with columns. There, according to the traditions of the country, is the tomb of the Queen of Saba. The adjoining valley, shaded by majestic trees, is filled by the remains of the city, consisting of huge blocks of stone. Very little of the debris reveal their former purpose. There may, however, be distinguished two groups of fourteen or fifteen obelisks, thrown down. Seven of them are covered with ornaments, and are not less than thirty-six feet in length. These master pieces of ancient architecture reveal to us the fact of an ancient civilization in the heart of Africa, which has disappeared again thousands of years since. Neibuhr tells us of a mighty Abyssinian empire existing here, mentioning in particular Saba, and says it was so powerful that even the Roman and Partheian strength could not prevail against it. This last statement was taken from a Greek inscription, found among the ruins, engraved in stone. On the reverse side is another engraving, in some ancient language, which has not yet been deciphered. The tribes guard these ruins with jealous care. No living animal is allowed to be killed in them; no tree permitted to be destroyed, everything connected with them being held sacred, as belonging to a good or evil power. A missionary who penetrated within a short distance of the ruins, writes: "In this country were also found some very old guns, in a hole in the mountain. We got one of the locks of these guns, and found it had a wheel outside with cogs or teeth; and a tradition exists that they came from these ruins. The Basutos often tell us, when asked if they acknowledge God, about the big stones in the Banyai, where all created things are to be seen, even sphinxes, pyramidal-shaped buildings, and catacombs."

ITEMS OF INTELLIGENCE.

NATAL.—For the first time in the history of this interesting Colony, which offers so fine a field for emigrants and enterprise, the exports have exceeded the imports; the exports, too, with the exception of about £10,000, being all "Colonial produce."

HALF-CENTURY ANNIVERSARY.—Something new occurred in Monrovia recently. Rev. Amos Herring preached in the Methodist Episcopal church

from the same text he first preached from in Virginia fifty years ago. Every other church was closed; everybody came to see and hear what few persons ever see and hear, a man of seventy-seven, full of faith and holy fire, preaching the same truths he had preached fifty years ago, and inviting his fellow-men to take shelter under that "great rock," (Isaiah xxxii, 1, 2,) seek that "covert from the storm," and make that "man" their "hiding-place."

THE NILE EXPEDITION—CAIRO, December 2.—Sir Samuel Baker, Lady Baker and party, left to day for Suez, *en route* for Sanaoini. From Suakin the expedition crosses the desert to meet the engineering department at Berber, where transports are waiting to convey the expedition to Khartoum. There preparations are made for the transport of material of the expedition to the White Nile. Sir Samuel Baker took leave of the Khedive yesterday, and received from him the Order of the Medjidie.

ANCIENT OPHIR.—Messrs. Nachtigal and Merenski, of the Berlin Mission in South Africa, recently discovered extensive ruins not far from the gold fields that are now attracting attention, and situated in about latitude 20 deg. 50 min. south, and longitude 32 deg. east. There were solid structures of masonry and cut stone, and one block like a tower. The ruins are called Bunyoai. The facts that they are on the banks of the river Sabia, (Sheba,) and that an old book of Dutch travels calls this region Ufar, (Ophir,) are reasons for supposing this to be the ancient Ophir. These buildings were, in all probability, built by a different race from the Bassutos and Kafirs, now inhabiting the region.

ANOTHER AFRICAN EXPLORER.—Another missing explorer in Africa—George Schweinfurth—has been heard from. Early in 1869 he had taken up his residence at the great Scriba or Ghattas, in Djur, seven degrees north latitude. He has passed the greater part of the rainy season without suffering from fever, and was engaged in exploring the neighborhood. He intended shortly to make an excursion into the land of the Njam-Njams, a hilly country, the animal and vegetable productions of which are widely different from those of the adjoining districts. His journey has been very successful in a scientific point of view, and a part of his zoological and botanical collections may be expected in Europe next spring.

Receipts of the American Colonization Society,

From the 20th of December, 1869, to the 20th of January, 1870.

NEW HAMPSHIRE.			
By Rev. J. K. Converse, (\$57.50.)		S. P. Carble, Dea. A. R. Merril, E. N. Tabor, each \$1; Mrs. Batchelder, 50 cents.....	22 50
Lyme—Col. in Cong. Ch.....	13 00	Plymouth—W. W. Russell, \$10; James M. Question, C. W. Calley, each \$2; B. P. Morrill, B. Atkinson, P. Fox, C. Hazleton, each \$1.....	18 00
Oxford—L. Dimick, \$2; Hazen Carr, Mrs. H. Cutting, each \$1..	4 00		
Haverhill—Mrs. Hannah Webster \$10; H. W. Nelson, \$2; C. A. Dale, Mrs. C. B. Woodward, H. H. Page, E. L. Page, H. Merrill, Calvin Clark, N. M. Swazy,			57 50

VERMONT.		OHIO.	
<i>Burlington</i> —Job Lyman, annual donation.....	10 00	By Rev. B. F. Romaine, (\$15.)	
By Rev. J. K. Converse, (\$85.93.)		<i>Columbus</i> —J. J. Ferson, Isaac N. Whiting, C. Baker, each \$5—in part to constitute Rev. JOHN F. KENDALL a Life Member....	15 00
<i>Vergennes</i> —C. D. Kesler, E. Sherrill, each \$5; Mrs. S. P. Strong, W. R. Rixby, C. F. Strong, Hon. G. W. Grundy, J. E. Roberts, B. F. Goss, each \$2; J. D. Smith, Cash, each \$1; W. Ross, 50 cents.....	25 50	INDIANA.	
<i>Middlebury</i> —Col. in Cong. Ch. \$20.93; Dea. Ira Allen, Miss Emily Starr, A. J. Severance, Prof. Robins, each \$2; Hon. S. Swift, S. R. Sayre, Cash, each \$1.....	31 98	<i>Princeton</i> —Legacy of Mrs. Jane Kell, second payment, by Rev. Dr. John McMaster.....	27 80
<i>Windsor</i> —Allen Wardner, E. G. Lamson, each \$10; Mrs. Eager, L. W. Lawrence, M. C. Hubbard, Dea. E. P. Skinner, W. Stuart, I. N. Stone, S. A. Mower, P. Merrifield, Rev. Mr. Douglass, E. C. Cleveland, S. R. Stocker, M. C. Mowrey, R. Clapp, each \$1.....	26 00	ENGLAND.	
<i>Jericho Centre</i> —O. Rood, E. Field, each \$1; Mrs. Dr. Horne, 50 cents.....	2 50	<i>Leeds</i> —Interest and premium on gift of Robert Arthington, Esq., viz: Through Pennsylvania Colonization Society, Rev. Thomas S. Malcom, Cor. Sec. and Ass. Treasurer, \$450.67; and by American Colonization Society, \$403.35.....	854 02
	95 93	FOR REPOSITORY.	
MASSACHUSETTS.		NEW HAMPSHIRE— <i>Haverhill</i> —Dr. P. Spaulding, to January 1, 1871, \$5; N. B. Felton to January 1, 1871, \$1, by Rev. J. K. Converse.....	6 00
By Rev. D. C. Haynes, (\$716.00.)		VERMONT— <i>Burlington</i> —Job Lyman, to January 1, 1871, \$1; <i>West Cornwall</i> —Mrs. S. Conant, to January 1, 1870, \$1; <i>Poultney</i> —Mrs. P. Ruggles, to January 1, 1870, \$1.....	3 00
<i>Boston</i> —Joseph S. Ropes, Peter E. Brooks, each \$100; Albert Fearing, Edward Wrigglesworth, Thomas S. Williams, E. B. Huntington, George H. Kuhn, each \$50; Thomas Wrigglesworth, J. C. Branan, S. Day & Co., Amos A. Lawrence, Naylor & Co., each \$25; Misses Newmans, each \$2; T. R. Marvin, \$15; A. Kingman, S. D. Warren, B. F. Thomas, James Read, Peter Butler, each \$10; C. Homer, R. R. Storer, Quincy Tufts, James Vila, J. H. Cary, J. R. Minot, each \$5; Sampson, Davenport & Co., \$4; Benj. Thaxter, \$2.....	716 00	MASSACHUSETTS— <i>West Medway</i> —Mrs. C. Slocumb, to July 1, 1870, \$2; <i>Hingham</i> —Morris Fearing, to January 1, 1871, \$1. <i>RHODE ISLAND</i> — <i>Bristol</i> —Benj. Hall, to January 1, 1871, \$2; Mrs. S. Bradford, to January 1, 1871, \$2, by Benj. Hall.....	4 00
CONNECTICUT.		CONNECTICUT— <i>Middletown</i> —Mrs. S. L. Whittelsey, to January 1, 1871, \$1; <i>North Haven</i> —S. A. Orcutt, to January 1, 1871, \$3.....	4 00
<i>North Haven</i> —S. A. Orcutt.....	1 00	NEW YORK— <i>Hopewell Centre</i> —Mrs. S. Burch, to January 1, 1871.....	2 00
NEW YORK.		NEW JERSEY— <i>Elizabeth</i> —Mrs. Laura Crittenton, to January 1, 1871.....	1 00
By Rev. Dr. Orcutt, (\$35.00.)		PENNSYLVANIA— <i>Philadelphia</i> —James C. Booth, to July 1, 1873, \$5; Miss Mary R. Tatem, to May 1, 1871, \$1.....	6 00
<i>New York City</i> —Henry Day, \$25; John Van Orden, \$10.....	35 00	MARYLAND— <i>Hagerstown</i> —Joseph Rench, to January 1, 1870, \$1; <i>Taneytown</i> —Miss M. Birnie, to January 1, 1871, \$1.....	2 00
PENNSYLVANIA.		OHIO— <i>Columbus</i> —Wm. G. Dunn, to January 1, 1871, F. C. Sessions, to January 1, 1871, each \$1, by Rev. B. F. Romaine; <i>Coshocton</i> —Eli Nichols, to April 1, 1870, \$5.....	7 00
<i>Philadelphia</i> —Pennsylvania Colonization Society, by Rev. Thomas S. Malcom, Cor. Sec. and Ass. Treas., for the passage to and acclimation in Liberia of the Brewer Company of fifty-eight emigrants, by ship Golconda, November, 1869.....	5,800 00	Repository.....	38 00
DISTRICT OF COLUMBIA.		Donations.....	7,574 45
<i>Washington</i> —Miscellaneous.....	414 98	Legacy.....	27 30
		Miscellaneous.....	414 98
		Total.....	\$8,054 73

T H E

African Repository.

VOL. XLVI.] WASHINGTON, MARCH, 1870.

[No. 3.]

**PROCEEDINGS OF THE BOARD OF DIRECTORS OF THE
AMERICAN COLONIZATION SOCIETY.**

WASHINGTON, D. C., *January 18, 1870.*

The Board of Directors of the American Colonization Society met this day at 12 o'clock M., in their rooms in the Colonization Building, corner of Pennsylvania avenue and Four-and-a-Half street.

The President, Hon. John H. B. Latrobe, took the chair, and at his request the Rev. Dr. Craven, of New Jersey, led in prayer.

William Coppinger was appointed Secretary of the Board.

Rev. Drs. Tracy and Maclean and Hon. Peter Parker were appointed a Committee on Credentials.

The Corresponding Secretary reported that Chauncey Rose, Esq., of Indiana; Henry Rose, Esq., of New York; Rev. Joseph F. Tuttle, D. D., of Indiana; Joseph Henry, LL. D., of Washington, D. C.; Dr. Charles H. Nichols, of Washington, D. C.; Rev. Benjamin I. Haight, D. D., of New York; and Rev. S. Iræneus Prime, D. D., of New York, had been constituted Directors for Life of the Society during the past year.

The Minutes of the last meeting of the Board, January 19 and 20, 1869, were read.

Mr. Coppinger, as Corresponding Secretary of the Society, presented and read the Annual Report of that Body.

The Rev. William McLain, D. D., as Financial Secretary of the Society, presented the Annual Statement of the Executive Committee, which was read.

The Rev. Dr. Tracy, as Chairman of the Special Committee on Credentials, made a report, which was, on motion, accepted and approved; and the roll of Delegates was subsequently completed as follows:

DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1870.

MAINE COLONIZATION SOCIETY.—Rev. John O. Fiske, D. D.*

VERMONT COLONIZATION SOCIETY.—George W. Scott, Esq.,* Hon. Worthington C. Smith.*

CONNECTICUT COLONIZATION SOCIETY.—Rev. William W. Turner, Hon. James T. Pratt,* Eli Whitney, Esq.*

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren,* J. C. Braman, Esq.*

NEW YORK STATE COLONIZATION SOCIETY.—Hon. James W. Beekman, William Tracy, Esq., Hon. Henry M. Schieffelin, Isaac T. Smith, Esq., William B. Wedgwood, Esq.

NEW YORK COLONIZATION SOCIETY.—Rev. John Hall, D. D.,* William H. Hallock, Esq., Rev. Noah H. Schenck, D. D.,* Henry Day, Esq., Rev. Henry C. Potter, D. D., Rev. Francis B. Wheeler, D. D.*

NEW JERSEY COLONIZATION SOCIETY.—Hon. Lucius Q. C. Elmer,* Hon. Dudley S. Gregory, Rev. Elijah R. Craven, D. D., Rev. James M. Macdonald, D. D., Rev. J. Kelsey Burr,* Rev. William T. Findlay, D. D.,* Daniel Price, Esq., Col. Morgan L. Smith, Rev. William H. Steele, D. D.,* Dr. William G. Lord.*

PENNSYLVANIA COLONIZATION SOCIETY.—Eli K. Price, Esq.,* Samuel H. Perkins, Esq.,* William V. Pettit, Esq.,* Rev. William E. Schenck, D. D.,* Rev. Alexander Reed, D. D.,* Rev. Thomas S. Malcom, Rev. Samuel E. Appleton, Edward D. Marchant, Esq.,* Robert B. Davidson, Esq., Arthur M. Burton, Esq., James M. Ferguson, Esq.,* Peter C. Hollis, Esq.,* Rev. John W. Dulles.*

LIFE DIRECTORS.—Rev. John B. Pinney, LL. D., Rev. William McLain, D. D., Rev. John Maclean, D. D., Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D., Joseph Henry, LL. D., Dr. Charles H. Nichols, Rev. Benjamin I. Haight, D. D.

EXECUTIVE COMMITTEE.—Dr. Harvey Lindsly, Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

The Board at four o'clock adjourned, to meet to-morrow morning at ten o'clock.

COLONIZATION ROOMS, *January 19, 1870.*

The Board of Directors met at ten o'clock A. M., pursuant to adjournment, the President in the chair.

Prayer was offered by the Rev. Dr. Macdonald, of New Jersey.

* Not in attendance.

The Minutes of yesterday were read and approved.

The Chair appointed the **STANDING COMMITTEES**, as follows:

FOREIGN RELATIONS.—Rev. John Maclean, D. D., Hon. Peter Parker, Rev. Thomas S. Malcom, Hon. Henry M. Schieffelin, Joseph H. Bradley, Esq.

FINANCE.—Rev. William W. Turner, Rev. Henry C. Potter, D. D., William Gunton, Esq., Isaac T. Smith, Esq., Henry Day, Esq.

AUXILIARY SOCIETIES.—Rev. John Orcutt, D. D., Joseph Henry, LL. D., Arthur M. Burton, Esq., Rev. James M. Macdonald, D. D., Hon. John B. Kerr.

AGENCIES.—Hon. Samuel H. Huntington, Rev. Samuel E. Appleton, Hon. James W. Beekman, Rev. John B. Pinney, LL. D., Rev. Elijah R. Craven, D. D.

ACCOUNTS.—Robert B. Davidson, Esq., Hon. Dudley S. Gregory, Rev. Joseph Tracy, D. D.

EMIGRATION.—William Tracy, Esq., Rev. George W. Samson, D. D., Rev. Benjamin I. Haight, D. D., Col. Morgan L. Smith, Dr. Charles H. Nichols.

On motion, it was

Resolved, That the Annual Report and Statement of the Executive Committee be accepted, and so much as relates to Foreign Relations, Finance, Auxiliary Societies, Agencies, Accounts, and Emigration be referred to the several Standing Committees in charge of these subjects respectively.

The Board at 4 o'clock adjourned, to meet to-morrow morning at 10 o'clock.

WASHINGTON, D. C., *January 20, 1870.*

The Board of Directors met this morning at 10 o'clock, President Latrobe in the chair.

The Divine blessing was invoked by the Rev. Mr. Appleton, of Philadelphia.

The minutes of yesterday were read and approved.

Letters of apology for absence at this meeting were presented from Edward Coles, Esq., Philadelphia, January 3; Rev. Joseph F. Tuttle, D. D., Crawfordsville, Indiana, January 4; Rev. S. Iræneus Prime, D. D., New York, January 12; Rev. Alexander Reed, D. D., Philadelphia, January 10; and Rev. William H. Steele, D. D., Newark, N. J., January 17, 1870.

On motion, it was

Resolved, That a Committee be appointed to nominate officers for the ensuing year.

Mr. Gregory, Rev. Dr. Maclean, and Mr. William Tracy were appointed the Committee; who reported, through their Chairman, recommending the re-election of the present officers, as follows:

FINANCIAL SECRETARY AND TREASURER.—Rev. William McLain, D. D.

TRAVELLING SECRETARY.—Rev. John Orcutt, D. D.

CORRESPONDING AND RECORDING SECRETARY.—William Copping.

EXECUTIVE COMMITTEE.—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

On motion, it was

Resolved, That the Report be accepted and approved, and that the Board elect the persons nominated by the Committee.

Mr. Davidson, as Chairman of the Standing Committee on Accounts, presented and read a report, which was, on motion, accepted:

The Committee on Accounts have examined the accounts for the year 1869, and find the same correctly kept and properly vouched, and they find the balance of \$1,048 01 correctly reported.

Mr. William Tracy, as Chairman of the Standing Committee on Emigration, presented and read a report, which was, on motion, accepted, and the accompanying resolution was adopted.

Mr. Isaac T. Smith, from the Standing Committee on Finance, made a report, which was, on motion, accepted, and the accompanying resolution was adopted:

Resolved, That it is of the utmost importance to the successful prosecution of the work, that all the Auxiliaries of this Society should come up to the exigencies of the occasion by enlarging their contributions and awakening an increased interest in their respective regions; and we recommend the formation of Auxiliary Societies in the States and parts of the country where none now exist, and where it is thought the cause would be thereby promoted.

Mr. Huntington, as Chairman of the Standing Committee on Agencies, presented the following report, which was read, and, on motion, accepted, and the accompanying resolution was adopted:

The Committee to whom was referred the subject of Agencies, would respectfully Report that they desire to express their sense of the great importance of the subject. The work of an Agent is two-fold, first, to distribute

information, and, secondly, to raise the means of carrying on the work of the Society. These two departments of usefulness, though distinct, are yet dependent and needful to one another.

The first duty of an Agent is to enlighten the community upon the nature and operations of the Society. How necessary this is in the behalf of Colonization, it requires but few words to prove. It is an undoubted fact that much ignorance and prejudice exist in the minds of both white and black men on this subject.

The one party is lukewarm, because he selfishly thinks that negro labor is needed here at home, not realizing what a blessing the black man may be in civilizing and Christianizing the vast continent of Africa.

On the other hand, Colonization has been misunderstood by the very people whom she seeks to bless. They have imbibed the idea that we only desire to be rid of the black man—to force him from the land of his birth.

It is the first duty of our Agents to do away with these misconceptions of the Society's grand purpose and mission: to show to both white and black that we are unselfish, and seek the true and highest interests of the colored race. We desire to lift up Africa from darkness to light, from barbarism to civilization, from heathenism to Christianity.

Only make the black man realize this, and we may hope, through the Divine blessing, that multitudes of light-bearers, holding the torch of American enlightenment, will cheerfully seek the home of their forefathers.

Only make the white man realize the true, noble, and humane design of Colonization, and we may hope that those who are now hostile will become friendly, and those who are indifferent, will become interested.

We deem it needless to speak at large of the second portion of an Agent's work, viz, the raising of funds, as that is obvious. If the black man be fully persuaded that Colonization will better him socially, civilly, morally, and religiously, and raise Africa to a high sphere of national power and greatness, he will go to her shores and cast in his lot with her people. If the white man be persuaded of this, he will freely contribute to such a work as one of the grandest philanthropic works of the age.

On these grounds your Committee recommend the increase of the number of our Agents. We need this so as to reap a constant and glorious harvest. Our Treasury needs it; Africa needs it. Let every State in the Union be instructed in the principles and operations of our Society. Let the subject be brought to the notice of our wealthy men, of our preachers and of our churches. Let the Agents call public meetings in our cities and towns, and sow broadcast seed which shall yield an hundred fold to the welfare of Africa and to the glory of God.

Your Committee would recommend the passage of the following resolution:

Resolved, That we earnestly recommend the Executive Committee to take efficient means to establish Agencies and to organize Auxiliary Societies in the Western and Southern States.

The following action was had, on motion of Mr. Gregory:

The Board, noticing the absence at this Annual Meeting of the Rev. Ralph R. Gurley, a Life Director of this Society, and at present its Honorary Secretary, which has had his presence and counsel so many years, and learning that he is prostrated by illness—

Resolved, That the President communicate to this great and eloquent advocate, from his early life to old age in this and other countries, of the cause of African Colonization, the deep and heartfelt sympathy of the Board in his illness, and the assurance that the members of the Society and its Auxiliaries bear him in remembrance at the throne of Grace.

The Board at 11½ o'clock took a recess to call upon the President of the United States; and at 12½ o'clock resumed its session.

The Rev. Dr. Orcutt, as Chairman of the Standing Committee on Auxiliary Societies, presented and read the following Report, which was, on motion, accepted:

The Committee on Auxiliary Societies have given attention to the subject, and submit the following Report: There are Auxiliary Societies in more or less active existence in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania. It is reported to us that there were Auxiliaries not known to be now active in several of the Western and Southern States. Some of these probably have such an existence that they might be found and revived. The Committee recommend careful inquiry on the subject, and proper efforts to revive inactive Societies and form new ones whenever there is a reasonable prospect of thereby promoting the cause.

The Rev. Dr. Maclean, as Chairman of the Standing Committee on Foreign Relations, reported that no business had occurred to them needing their consideration. On motion the Report was accepted.

On motion, it was

Resolved, That the Annual Report be referred to the Executive Committee for publication.

The following amendments to the Constitution were proposed by the Rev. Dr. Tracy, and considered and approved, and in agreement with the Ninth Article, laid over for action at the next Annual Meeting of the Board, viz:

Resolved, That the Constitution of this Society be amended—

1. By striking out from the Second Article all after the word "consent," and inserting the words, "in Africa, people of color residing in the United States."

2. By striking out from the Fifth Article, the words "State Societies and Societies for the District of Columbia and Territories of the United States," and inserting in their place the words, "Auxiliary Societies."

3. By striking out from the Seventh Article the word "State," in the phrase, "Auxiliary State Societies."

The following amendment to the Constitution was proposed by the Rev. Dr. William McLain, and considered and approved, and, in agreement with the Ninth Article, laid over for action at the next Annual Meeting of the Board, viz:

Resolved, That Article Seventh of the Constitution of this Society be amended by striking out the word "annually," and the words, "immediately after the Annual Meeting of the Society," and inserting after the word "Washington," the words, "at 12 o'clock M., on the third Tuesday in each year."

The following Report of Dr. James Hall, as Agent for the ship Golconda, was read, and, on motion, was referred, with the accompanying accounts and papers, to the Executive Committee, viz:

BALTIMORE, *September 1, 1869.*

MY DEAR SIR: I take the liberty of handing you herewith the accounts of the ship Golconda for the past year, beginning September 1, 1868, also my account current with the American Colonization Society from the date of my last, submitted in January of the present year. I am induced to take this course, as I apprehend I shall not be present at the Annual Meeting of the Board of Directors of the Society, to whom my accounts have been generally submitted.

By a reference to my last accounts, submitted to the Board in January, you will see that they embrace the operations of the ship to the close of her fourth and last voyage to Liberia; and although many of the operations of the ship embraced in the accounts here presented transpired prior to that time, yet they were reserved till the voyage then being prosecuted should terminate.

The freighting voyage of the ship to Liverpool was undertaken, as you will remember, by and with the consent and counsel of the Executive Committee of the Society. The terms of the charter-party, herewith enclosed, were as favorable as those of the first-class ships out of this port at that time, but they admitted of little border for profit. It was thought better, however, to accept them rather than have the ship lie idle during the winter, subject to the expenses incident to that condition.

As stated at length in my Report to the Board of Directors, above referred to, the ship, on her arrival in port from her last African voyage, underwent a most thorough examination by advice of the agents of the Underwriters, and the result was a most favorable report, classing her as high on their

books of record and reference as any American ship of her age—"A 1½, a sound ship, and worthy of confidence." She was put in the most thorough repair for the voyage for which she had been chartered, under the special direction of the surveyors of the port, and commenced her voyage under the most favorable auspices. Unfortunately, she met with a succession of heavy gales on leaving our coast, which increased to great violence on nearing the English coast. She suffered very little material damage by loss of sails or spars, but was very badly strained, and made much water. Her cargo, however, was not seriously injured. A marine survey was ordered, by which some heavy repairs were made, but the most important, that of remetalling, which, however, would have been a necessity on her return, in case no injury had been sustained by bad weather. On leaving the dock, the ship was found to leak even more than before she went in, which, it was judged, was owing to her having been sprung from her original shape, and it was hoped the leak would lessen on being loaded and resuming her natural shape or bend. She was loaded with a trying cargo of iron and salt, yet brought over the same in good condition, except some slight damage from bad stowage. Her leak, however, continued on the passage and after her discharge, and finally increased to that degree that it was feared there would be a necessity of stripping off her metal. Fortunately, on a careful examination by the ear throughout her lower hold, the locality of the leak was discovered. She was immediately placed on the screw dock, a few strips of metal removed from the point designated by an augur hole from within outward, and the cause of the leak fully explained—one broad butt immediately over a timber was found entirely open, and free from pitch or oakum, proving conclusively that the leak was caused by carelessness or knavery of the workmen, and not from weakness of the ship.

As the warm season approached, I directed that her decks, cabin, and forecabin should be covered with plank, and her stern and waist by sails and mats, so that she has suffered no injury by the sun's rays.

The question of a recharter of the ship during the summer has been repeatedly brought up, but at no time could a *paying* freight be secured after she was in a condition for service till too late to serve the Society in the fall expedition. At the present time a remunerative freight could be secured, and were we sure of obtaining a smaller vessel for the emigrants offering, it might be advisable to effect a charter. But another vessel that would answer our purpose might not be had on reasonable terms at the time required, and it is but reasonable to expect the terms of charter would be proportionately high. Many additional outlays would be necessary for berths, cooking apparatus, ventilators, &c. It is my opinion that economy would decide in favor of using the Golconda, and certainly every other consideration would.

Of bills of repairs, voyage to Liverpool, &c., it will be seen, by reference to the accounts, that the entire sum of bill of repairs for the past year, at home and abroad, amounts to \$12,281. This seems a large sum at first, but a careful analysis of the amounts, and comparing them with former out-

lays of the kind, it cannot be deemed unreasonable. In my report to the Board of Directors last January, I stated that \$6,000 had covered the repairs of the ship annually since she had belonged to the Society, and that I doubted not it could be kept within that sum, except for extras, as remetalling, new masts or standing rigging, or in case of excessive damage by stress of weather, &c.

It will be seen by reference to the bills, that all these *extras* have been found necessary for the ship during the past year. It was stated in my January report that remetalling would be necessary after her European voyage. That expense, therefore, estimated at from \$5,000 to \$6,000, came not unexpected. The expenses of a new foremast, required before her departure for Liverpool, cannot be estimated at less than \$1,500, leaving her ordinary repairs for sails, rigging, and chandlery at about the ordinary semi-annual sum required, \$3,000. The sum of her repairs in Liverpool, \$7,400, covers not only the remetalling, but all other repairs directed by the Board of Survey, as butt bolting, sails, rigging, and new and expensive pumps—the latter quite unnecessary except for the blunder of the workmen in repairing. The small bills of repair after her return were caused by this same blunder; nearly one half for raising the ship on the screw dock. From the gross bills of repairs, \$12,281, should be deducted the amount recovered from the Underwriters, \$1,193; the net proceeds of sale of old metal, \$1,398, making \$2,591 in all, which leaves the debit of repairs \$9,690. To this sum may be added the charges for incidentals in port \$1,642, making the entire outlay for the ship for one year \$11,332, deducting the balance to credit of voyage to Liverpool \$2,231, leaves \$9,101.

I will remark, that the ship is now in good condition for one year's service, and with little repair, unless in case of disaster, in fact in better condition in every respect, except age, than at any time since owned by the Society.

Very respectfully, yours,

JAMES HALL,

Agent for Golconda.

On motion of the Rev. Dr. Maclean, it was

Resolved, That the thanks of the Board be tendered to our President for the able and dignified manner with which he has presided on the present occasion.

Resolved, That the thanks of the Board be presented to Mr. Coppinger for the faithful and acceptable manner in which he has performed the duties of Secretary of this meeting.

On motion, it was

Resolved, That after the reading of the minutes of this evening and devotional exercises, the Board adjourn to meet at this place on the third Tuesday in January, 1871, at twelve o'clock M.

The Minutes were read and approved.

The Board united in prayer, offered by the Rev. Dr. Maclean, and then adjourned.

JOHN H. B. LATROBE,

WM. COPPINGER,

Secretary.

President.

IMMIGRATION: ITS CAUSES AND ITS VALUE TO THE UNITED STATES

A valuable paper on this subject, prepared by Frederick Kapp, Esq., was read at the last session of the American Social Science Association. The following abstract will doubtless interest our readers:

The reason why people emigrate is, because they are persecuted either by the ruling powers or by the social evils. Only the poor and the politically or the religiously disappointed, emigrate. The United States owes its power and wealth to the influx of the poor and outcast of Europe; to the farmer and mechanic who succeeded the lazy discoverers. During the last century emigrants were so poor that they contracted for their passage and small loans, which they repaid on their arrival in temporary servitude. The ship-owners charged high rates, to which were added 100 per cent. for the risk, and the emigrant suffered in proportion. Young people had to serve for their old parents, and survivors for those of their family who died on the passage. Adults had to serve three years, and children from ten to fifteen years, until they became of age; smaller children were without charge surrendered to their masters, who had to raise and board them. A ship's passengers, upon arrival in New York and Philadelphia, were sold to the highest bidder. Robust farmers and sturdy mechanics went off well, but military officers and scholars were unsaleable. The lower classes generally got along well, but they were sometimes treated very brutally. The more a man was educated, the worse for him. Parents sold their children to remain free themselves. Young people about to marry had to pay £5 or £6 for each further year they would have to serve, although a steerage passenger never cost more than £10; runaway servants were obliged to serve one week for each day, one month for each week, and six months for every month they were absent. A master might sell his servant for the unexpired term of his temporary slavery. The last sales were in Philadelphia in 1818 and 1819.

From 1775 to 1815 emigration was very slim on account of the American revolution and the European wars. Not more than 3,000 or 4,000 per annum arrived during this period. When peace was re-established it took a fresh start. The famine of 1816 and 1817 gave the first powerful impetus to a larger German emigration. In 1827 there were 11,952 emigrants from the United Kingdom, against 7,709 in 1826, and in 1828 there were 17,840. In 1829 the number sank to 18,594, and in 1830 to 3,874. The increase was the same in every year of great distress, or revolution, or national distrust. During the decade, from 1845 to 1854 inclusively, Ireland sent 1,512,100 emigrants to this country, but after that her quota has fallen off to less

than one-half the average the last ten years. The failure of the revolution of 1849-'51 drove immense numbers of Germans over, but the greatest number came in 1854. From 1845 to 1854 inclusively, the number of German emigrants was 1,226,392. In like manner emigration falls off as the chances of success in the United States grow less. The worse the times in Europe, the larger the emigration; the worse the times in America, the smaller the emigration.

Emigrants prefer the United States to other countries equally fertile, beautiful, and easy of access, because the soil is cheap, labor is better remunerated, and the Government does not interfere with them. A colonist must be his own master in order to fully develop his physical and mental resources, and to help in building up a free commonwealth. The Teutonic races represent the successful principle of self-government, and the Latin nations the unsuccessful one of State dependence and protection.

In 1856 every emigrant was questioned as to the amount of money he had with him, and the average of 142,342 new comers was found to be \$68 08. But this was abandoned, as it was found that the full amounts were not stated. It was shown, however, that on the average they possessed a larger sum than is held by the localized residents of any known community. It is estimated that the German emigrants alone brought into this country annually an average of about \$11,000,000. Each one has clothing, tools, and valuables also, the value of which, with his cash capital, amounts to \$150, (a low estimate,) so, as 250,000 emigrants arrived in New York in 1859, the national wealth was augmented that year by \$37,500,000.

An emigrant is worth just as much to this country as it costs to produce a native-born laborer of the same average ability; but the net product of his labor, by which the country of his adoption grows and flourishes, varies according to his intellectual capacity, hereditary disposition, and national qualities. It is calculated that an American farmer or skilled laborer costs \$1,500 for the first fifteen years of his life, or until he becomes self-supporting; and a female \$750. One-fifth of the emigrants are less than fifteen years old, but then there are more men arriving than women, and very many are of the higher order of skilled labor, the education of whom costs here five times \$1,500. Taking them, however, to be half male and half female, each one will be worth \$1,125 to this country, which it gains free of expense. The number of emigrants who, from May 5, 1847, to January 1, 1859, arrived at the port of New York, was 4,038,991, which number represents a capital value of \$1,125, and a cash value of \$150,

being \$1.275 in all per head, or a total increase to the national wealth of \$5,149,713.525. Assuming the immigration into the whole Union to be 399,000 souls per year, the country gains \$352,500,000 per year, or more than \$1,000,000 per day.

Without immigration, the yearly increase of the population by excess of births and deaths is about 1.33, while the actual increase from 1840 to 1850 was 35.87, and from 1850 to 1860 35.59 per cent.; and we must understand that a large proportion of the births are of the children of former emigrants. Had immigration been stopped in 1825, there would have been very little numerical change in the population in 1865. Immigration, therefore, has pushed the country forward forty years in national progress, and the increase in all the departments of national progress has been in exact ratio to the increase of population.

INCIDENTS OF THE SLAVE TRADE IN EGYPT.

A correspondent of the *Ohio State Journal* writes from Alexandria, Egypt, an interesting account of the slave trade in Cairo, from which we take the following:

"The trade in white slaves is in the hands of Turks, and of that my guide professed very little knowledge, but with the trade in blacks he was quite familiar. They are now seldom brought in large companies to Cairo, but they are brought so from the Soodan and Osioot and other places up the river. From these points, from one to five at a time are brought to Cairo on grain boats and other vessels. If any questions are asked, the captains, with a little backsheesh to confirm their story, can easily pass so small a number of supernumeraries as wives, children, servants or sailors. From Boolak, the port of Cairo, these slaves are retailed, as there may be opportunity, to persons who want their services. If the vessel must move before such opportunity occurs, they are sold to a dealer, who buys cheaper than the retail purchasers. My friend told me that he had number of black slaves, but said he had allowed them to marry, and had given them free papers, that their service with him was voluntary, and in the event of his death they would be safe from the claims of heirs and creditors. It is common for Egyptians, who know that almost all Christendom opposes the institution, to make such apologies to frank acquaintances, but in this case I believe the statement was correct.

"This conversation increased my curiosity and strengthened my determination to see the Cairo slave-pen if possible. To

accomplish my purpose I made application to another native friend. He said, 'No, I am too well known, but I will lend you my coat, and you will pass as a Levantine, and there is a young man here can show you. That coat of yours looks too English.' We exchanged coats. The young man and I mounted donkeys, and in ten minutes we had left the Frank quarter and were winding our way through the narrow, crooked and dirty streets of a thoroughly Arab neighborhood. Suddenly my companion called a halt, and said one of the buildings we had just passed was sometimes used for a pen, and he would inquire if they had a stock at present. He came to me in a minute, and told me that if the dealer pressed any of his women on me, I must object that they were too old; that my wife wanted a girl young enough to be trained to take intelligent care of the children. This was his plan for us to get away without revealing the real nature of our business.

"Entering the court of the building, we were met by a dirty, but rather polite Arab, who conducted us up stairs for a look at his property. In our way up we passed at one of the landings four or five young men and boys, who seemed no way remarkable except for blackness, dirtiness and scantiness of clothing. A little further we were shown four young women. It would be hard to tell their ages with much precision, but they were probably between eighteen and twenty-five. They were very black, were said to be from the Soudan, and evidently knew very little Arabic. They were manifestly savages; appeared to be from different tribes, and probably in their ordinary costume. Except some light covering for the head and some glass beads on their neck and wrists, each wore only a single ragged garment. Two wore the radiating head-gear described by Dr. Livingstone. We were offered an opportunity to inspect the soundness of their teeth, the firmness of their flesh, &c., but we declined.

THE CAPE COLONY, SOUTH AFRICA.

A cotemporary publishes a letter from a correspondent residing at the Cape of Good Hope, from which the following is taken :

Our farmers are beginning to turn their attention to other products besides wool and wine. The former article fluctuates so much in price in the home markets that it cannot be depended upon, and Cape wines have not yet been able to compete with those of Southern Europe. A company has recently been formed, however, for the purpose of manufacturing wines in the best possible manner, and keeping them

stored till they shall have been improved by age. Some experiments in growing cotton, linseed, silk, and Angora hair have been made, and pronounced successful. There are now two extensive tobacco manufactories in the colony, supplying that article equal to the best Virginia, and which have considerably lessened importation; but the colony is very slow when compared with the North American provinces; thus, we import every inch of cloth we wear, though we export the wool of which it is made; we actually import hams, cheese, and preserved fruits into a country teeming with pigs, cattle, and the most luscious fruits in the world.

The gold mania, after dying away for a time, has again revived, in consequence of cheering intelligence from the parties now working at the Tatiu fields. They report that no alluvial gold is to be found, but that rich quartz reefs abound, yielding fourteen ounces of gold to the ton of quartz crushed. In consequence of this, expensive machinery is required, and while companies with capital at their command may succeed in realizing rapid fortunes, there is no chance whatever for isolated individuals to make even a living. An English baronet, Sir John Swinbourne, has been for some time at the mines with a strong working party and good machinery imported from England, and is very sanguine of success. He represents an English company, who are determined to give the gold fields a fair trial. They have quite a village on the Tatiu, have built wooden houses, erected a saw-mill, established a reading-room, elected a magistrate, drawn up a code of regulations, and in many ways evinced a determination to remain for some time in the country. At so great a distance from the civilized parts of South Africa, they foresaw a scarcity of food must under ordinary circumstances take place, to provide against which they have made large gardens, and report that there is no better agricultural country in the world. Timber is abundant, and one of their objects in erecting the saw-mill was to provide return loads for wagons taking supplies to them. The Transvaal Republic claims the country in which the mines are situated, but the miners ignore that government *in toto*, and rule themselves.

Diamonds are still being found in goodly numbers on the banks of the Orange river. They are of unusual average magnitude and value when compared with East India or Brazilian diamonds. Systematic searches for them are now beginning to be made, those brought in hitherto having been picked up by chance or procured from natives, in whose possession some of them are said to have been for years, having been used by them as charms, without their commercial value being suspected.

LABOR.

Come, labor on!

Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the master say,
"Go, work to-day!"

Come, labor on!

High office which the angels cannot share—
To young and old the Gospel message bear:
Redeem the time, its hours too swiftly fly,
The night draws nigh.

Come, labor on!

The laborers are few, the field is wide,
New stations must be filled and blanks supplied;
From voices distant far, or near at home,
The call is "Come!"

Come, labor on!

The enemy is watching night and day,
To sow the tares, to snatch the seed away:
While we in sleep our duty have forgot,
He slumbereth not.

Come, labor on!

Away with gloomy doubts and faithless fear;
No arm so weak but may do service here:
By feeblest agents can our God fulfill
His righteous will!

Come, labor on!

No time for rest, till glows the western sky,
Till the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun—
"Servants, well done!"

Come, labor on!

The toil is pleasant, the reward is sure;
Blessed are those who to the end endure:
How full their joy, how deep their rest shall be,
O Lord, with Thee!

GERMAN BAPTISTS IN SOUTH AFRICA.**LETTER FROM MR. H. GUTSCHE.**

KING WILLIAM'S TOWN.—The German Baptist Church in British Caffraria was formed December 18, 1867, by the union of several fragments of former organizations, and consisted at that time of two hundred and eighty-five souls. In 1864 forty-

four were excluded and two emigrated to other places. Notwithstanding the number has increased to three hundred and ten, twenty-nine were added by baptism, thirty-one by experience, and eleven were restored.

Besides preaching on the Lord's day, a Sabbath school, and a weekly prayer meeting, the last year the Missionary Concert has been observed, with weekly meetings of the Young People's Union, a singing school, a school for children, and a week-day school, and the distribution of tracts, (twenty thousand have been distributed,) loan-tracts have been regularly exchanged, and a Bible class has been held. The latter is often continued until midnight with the most lively interest, and with most happy results. Great love and zeal for the Word of God is manifest in the church. To hear the Gospel they are willing to travel from two to three days' journey, to climb mountains, to cross rivers and deserts, under the burning sun by day, and by moonlight at night. No mountain is too steep, no cliff too dangerous, no district of country too insecure for them to come together, showing that the Gospel is not merely in their Bibles in black and white, but that it also lives in their hearts.

Their liberality to the cause of God is not so great as it should be. Still, not a few of them do much. A few of them seem literally to fulfill the vow of their covenant, which reads, "My person and my life, my property and my blood, belong no more to myself, but to Thee, my Saviour, for Thou hast purchased them." This liberality has been evinced in the erection of their chapels. The corner-stone of a chapel was laid the last year at two out-stations. One of these chapels is already occupied, and the other, God willing, will be dedicated before this letter reaches its destination. The brethren, all of whom are poor, were dependent almost exclusively upon themselves, and yet with great exertions they have so rapidly brought these chapels to their present state of advancement. With Divine help a third chapel will be finished this year, and the corner-stone of one or two others laid.

There is in Caffraria one grave difficulty in the way of the advancement of the kingdom of God. It is this: everybody here must become more or less familiar with four languages, English, Dutch, German, and Caffre. The young naturally fall into the use of all these dialects, and a knowledge of them becomes almost necessary to conversation among these people of all four nations. Hence, in daily life, not one of these respective nations speak their own language with purity, but all of the dialects mingled together. What will be the result? The children have some skill in all these languages; but they have a thorough knowledge of none of them. If there were a Bible made up of fragments in each of these dialects, they could not

read it intelligently and understand its meaning. Hence we feel the need of urging the importance of maintaining the German language here in its purity.

The field is too large for one laborer. New doors are opening. In a village of colonists who have hitherto been utterly dead, within the last six weeks nine or ten souls have found Christ, their Redeemer. If God blesses our endeavors, we hope the present year to begin a mission among the native population. But we are sensible of our weakness and poverty, and venture to look forward into the coming year, only relying upon God.—*Missionary Magazine*.

ANNUAL REPORT OF BISHOP PAYNE.

To the Board of Missions of the Protestant Episcopal Church in the United States of America, the following Report from the African Mission is made in gratitude for the past, in confidence and hope for the future:

This Mission, as it originated in the plan and has lived in the life of the Head of the Church, so it shall ever abide and grow in His constant presence and blessing to the consummation for which He ever works. "*He shall not fail nor be discouraged, till he have set judgment and justice on the earth, and the isles shall wait for his law.*" "*Not by might nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.*"

While some professed disciples of Christ are not able to entertain at all *Christ's plan* for the heathen, and others, who would do so, turn away in doubt at the apparently little progress made, *His* position now, as much as when He lived on earth, is declared in His own words, "*My Father worketh hitherto, and I work,*"—*I work ever, resistlessly unto the end.*

It is only necessary for one to look back on the course of Providence and Grace in West Africa during the last half-century, to make it manifest even to *sense* that CHRIST has wrought there. A coast, before desolated everywhere by the slave trade, now has a lawful commerce, employing a thousand ships, including two profitable lines of steamers. Settlements, almost exclusively made up of civilized English-speaking Africans, are extending the English language and the benefits of Christian government along one thousand five hundred miles of coast, and now up the Niger to the very heart of Africa. *Twenty-five* dialects have been reduced to writing, *fifteen thousand communicants* have been gathered in the various Christian denominations; the whole coast and the continent for miles interior is now open to Christian effort.

That we have borne so little part in this great work, is because our faith has been so little and our efforts so inconsiderable. For in the thirty-five years of the life of the African Mission, the Protestant Episcopal Church has not sent out as many agents to propagate the blessed Gospel as several commercial houses in Liverpool employ annually on the coast in the transaction of business, while the whole number of deaths amongst our missionaries is not so great as the yearly sacrifice to commerce with civil and military interests in the same regions.

In truth, we have had, on an average, only about two ordained missionaries and three lay assistants, male and female, in regular employment annually. With such feeble instrumentality, who can fail adoringly to recognize the Divine presence in the multiplication of *one* station to *twenty-two*; the baptism at Cavalla alone of three hundred and fifty-two persons, of whom one hundred and eighty-seven were adults; the confirmation of six hundred and forty-three persons within the past seventeen years, and the ordination of fourteen persons to the Diaconate, and of eleven to the order of Presbyters; while an African dialect has been reduced to writing, and lately heathen congregations now worship God according to the form and sound words in our prayer-book, translated into the same?

It should reanimate faith and hope that the work of the Mission, though sadly retarded for lack of men and means, has still gone forward with less of foreign instrumentality than in former years. The death of Mr. Robert G. Ware, candidate for Orders, in August of last year, left but one foreign Missionary besides the Bishop, with five foreign ladies; Mrs. Auer, who joined us in February, adding one more to the latter class. And the efficiency to this female band was diminished by the failing health of the Bishop, making it necessary for him to withdraw for some time, if not permanently, from the Mission field.

The best disposition possible, however, was made of our small foreign corps. Miss Julia DeB. Gregg was placed at Rocktown—a large sphere for vernacular schools. Miss Savery was associated with Miss Cassell (Liberian) in charge of the Orphan Asylum, Cape Palmas; while Miss M. Scott and Mrs. Ware assist Mr. and Mrs. Auer in the large and important station at Cavalla.

At the last place, too, it was thought best, on the arrival of Rev. J. G. Auer, early last year, to inaugurate the Hoffman Institute. Here were gathered twelve or fourteen of the more advanced native youth from the different stations, with some Liberians. To advance these, Mr. Auer has been most inde-

fatigable. And two examinations held in my presence gave proof that his efforts have not been in vain. One student, a West Indian, Mr. E. Hunt, after remaining with Mr. Auer several months, was sent to take charge of Rocktown; and another, at the latest advices, had been advanced to the office of assistant teacher at the Hoffman Institute.

Mr. Auer has been endeavoring, too, to multiply and increase the number of vernacular schools. For this end members of the Institute are encouraged to teach such schools; and catechists and teachers at small stations, having no boarding scholars, or very few, are properly required to teach in the villages also. By this means alone can we hope to educate generally the rising generation. And it is gratifying to observe that both adults and children are far more disposed to encourage such vernacular schools than formerly.

Boarding-schools have been maintained as in former years, though, owing to want of means, some have been reduced and others suspended. It is especially to be regretted that the Orphan Asylum, designed to take care of and educate the female children of settlers—the only institution of the kind in the country—should be now reduced to twelve scholarships. The institution would accommodate four times that number; and *ten times* as many await the kind Providence which would rescue them from ignorance and sin. The semi-annual examinations, which I attended in December, were only satisfactory where we had good teachers; but, as the number of this class is small, I was often painfully reminded of our need in this respect, as of regular Missionaries.

With the exception of three or four visits to Cape Palmas, and two to Rocktown and Fishtown, my efforts have been limited by feeble health, chiefly to Cavalla. Here, with regular ministrations to a Christian congregation, I experienced during the past year all the disquietudes of varied experiences of Missionary life amongst the heathen.

Constant rumors of war were at last terminated by a treaty of peace, about the close of last year; but superstition never allows the heathen to be at peace. A truce with neighbors is usually the signal for discord. And so, at Cavalla, on the conclusion of peace, a man was seized and subjected to the dreaded ordeal of *gidu*, (sassy wood,) on charge of having caused the death of *fourteen* persons who had died or been killed in the war. A Christian *Gano*, once a demon woman, but who died in the faith, exclaiming: "Father, receive me," would have been denied decent burial, on the ground of *having caused her own death by witchcraft*, had not Christians interposed and taken her to the burying-ground.

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taught in vernacular schools, or a sister visiting him at home; while confirmations at Cavalla and elsewhere attest God's presence. It was cause of great regret that the feuds among the natives, and poor health, prevented me from visiting Rockbookah, Taboo, as well as the river stations. But how little must avail the mere visitation of a Bishop without the co-operation of resident Missionaries. And Taboo, Rocktown, Fish-town, as well as Bohlen, are without such Missionaries, save only the Rev. E. Neufville, native deacon at the last-named station.

It is cause for gratitude, however, that while the vast heathen field at and around our stations await the Missionary, the Liberian communities and churches are comparatively well supplied; the station at Sinoe alone being without a minister. At the Christmas convocation, held in St. Mark's church, Cape Palmas, the Liberian Ministry received further accession, by the ordination of Mr. R. H. Gibson to the Diaconate.

It was cause of regret that, on my way to this country, I was unable to visit Sinoe and Bassa.

At Monrovia, on Whitsunday, I preached in Trinity church, and confirmed *seven* persons. The congregation was very good, many Methodists and Baptists being present. It having been arranged that the ship in which we were to come was to sail in a few days, I was compelled to arrange for service at Clay-Ashland on Tuesday following. I accordingly preached in Grace church, and confirmed *one* person, several candidates being prevented from being present by sickness or other causes. I had appointed confirmation service for St. Peter's church, Caldwell, in the afternoon, where there were said to be three candidates. But in the course of the day I received a letter from the Rev. A. Crummell, informing me that the church, being yet unshingled, had been made so damp by the late rain as to render it unfit for service.

The short stay which I was compelled to make in Mesurado county, prevented me from visiting Crozerille. I regretted this the more as there were several candidates for confirmation, and I had encouraging accounts of the congregation there.

Respectfully submitted.

JOHN PAYNE,

Missionary Bishop P. E. Church, U. S. A., at Cape Palmas and parts adjacent, West Africa.
ALEXANDRIA, VA., September 8, 1869.

(From the Christian Watchman and Reflector.)

THE FREEDMEN AND LIBERIA.

The freedom of the slaves of this country has given the venerable American Colonization Society a new era. No one can be surprised at this who has appreciated its work, or kept pace

with its progress. All through the intense opposition it has encountered, growing solely out of an erroneously supposed complicity with slavery, large numbers of persons in the North, as well as the South, have continued to believe in it, and to aid it, as invaluable to Africa and such of the colored people as choose to avail themselves of its help. The result has been the planting of Liberia, on the Western coast of Africa, a remarkably prosperous community, and already a free and independent republican Christian nation, acknowledged by all the leading powers of the world, including our own. Liberia now greets the four millions of freedmen, and offers such of them as choose it, a home, which they have found of great value to themselves. Here, they say, you may achieve success in agriculture, commerce, the mechanic arts, education and religion, entirely unembarrassed by the disabilities which attend you elsewhere. The proofs of the important facts which they state are ample, and have reached the freedmen in private letters and public documents.

What wonder, then, that the American Colonization Society has sent two thousand four hundred colored people, chiefly freedmen, to Liberia, since the emancipation act, without sending half the applicants? What wonder that it had at its anniversary, a few days since, nine hundred applicants for a passage? What wonder is it that there should be ample indications of an immense exodus of the freedmen, to "the African Republic?"

We are, as we ought to be, interested in the freedmen. The question of their future is one of immense consequence. Parties from different stand-points take different views of this African exodus. We want their labor, their votes; we want them to assert their rights and gain them, in this, their native land; and other kindred objections are made, all overlooking one fact, which is the prime one, after all. They are now free men, and at liberty, like ourselves, to choose their own sphere of duty and privilege. If they, on reflection, choose to work, vote and achieve success in their father-land, who can object? But besides, and much more than all this, large numbers of them possess remarkable piety. In bondage they had nowhere else to go but to God, and it must be conceded that they went to Him, as few do who are in more favored circumstances. Africa, say these, must be evangelized. White men cannot live there; we can, and it is our duty to carry the Saviour we have found to our benighted kinsmen.

Suppose it pleases God to overrule, in this way, the evils of slavery for the salvation of Africa, would it be anything remarkable? We cannot avoid the conviction, on a review of all the facts in the case, that God's compensation for the wrongs

of Africa is in this direction. How plainly are we taught, as the progress of the world transpires, how humble we should be in His presence! Men have objected to the immigration to this country of the peoples of Europe and Asia, but still they come, and no human power can prevent the ever-increasing tide. If God designs in this way to bring to the doors of our churches Chinese, or any other nationalities, who shall question His right or wisdom? And if it pleases Him to save Africa, by her own sons, tried in the furnace and fitted in so many ways for the work, it does not become us to object, nor can our objection avail us in any way. We seem to hear God's voice, saying as to Pharaoh, "Let my people go." D. C. H.

COLONIZATION MEETING AT CHARLESTOWN, MASSACHUSETTS.

The Winthrop church, Charlestown, Massachusetts, was filled on Sunday evening, January 30, by a highly respectable audience, and the interest was maintained to the close. As the Winthrop church has no pastor, Rev. Mr. Miles, of the First Congregational church, presided, and made the opening address, and commended the American Colonization Society and its efforts. Rev. Mr. Grinnell, of the Unitarian church, offered prayer, and devoutly invoked the Divine blessing upon the Society and its work.

Rev. Dr. Orcutt, the Society's Travelling Secretary, made the next address, and went largely into the history and objects of the Society, showing what had been accomplished, and how much more must be done now the slaves are all free and so many of them desire to go to Liberia.

Rev. D. C. Haynes, District Secretary of the Parent Society at Washington, then addressed the meeting. He referred to a letter he had from Rev. Dr. Nicholson, of Boston, expressing entire sympathy with the meeting, and regretting his inability to be present. Mr. Haynes said the Society was only sending those to Africa who wanted to go, and fully recognized the entire freedom of the colored people to go or stay here as they deemed it their duty.

Judge G. Washington Warren made the closing address, during which a collection was taken for the cause.—*Bunker-Hill Aurora*.

COLONIZATION MEETING AT BROOKLYN, NEW YORK.

On Sunday evening, February 6, a public meeting was held in St. Ann's Episcopal church, under the auspices of the American Colonization Society, which has for its object "The improvement of the condition of the African race, by aiding the people of color in this country to emigrate to

Liberia; by assisting them to prepare for emigration and for settlement in that land; and by helping them to become good and useful citizens of that Republic, so that it may grow into a centre of Christian civilization on the continent of Africa."

The church was well filled in every part, and, in the absence of the Rector, Rev. Dr. Schenck, the introductory prayers were read by Rev. Mr. Mayer, his assistant.

Rev. Benjamin I. Haight, D. D., of Trinity Church, New York, then addressed the congregation. He said their attention would be called to a very important matter connected with the great work of Christian benevolence, the special subject for their consideration being that of African civilization. The endeavor which had been made during the last fifty years was to be continued under new and happy auspices. It was, in the first place, to form, and then to strengthen, on the Coast of Africa, a Christian nation which should become the centre of all blessings, spiritual and temporal, to the vast multitudes who inhabit that continent. The American Colonization Society had been in operation for fifty years, and the result of its labors was seen by what had been done in Liberia. A few days ago its anniversary was celebrated in Washington, and the Board of Directors then took counsel together in regard to the present condition of the Society, and the claims it had upon the people. At the celebration there was gathered a very large congregation, who listened to two most able addresses, one of which was delivered by Rev. Dr. John Hall, of New York, and the other by the Rev. Dr. Schenck, the Rector of that church. The subject was one which had lain near to his heart ever since his earliest manhood, and, he was free to say, that on no other occasion did he ever listen to a presentation of it which was so convincing and so grand. At a subsequent meeting of the Board of Directors, it was proposed to respond to the views contained in those addresses, and the proposition was carried out by the adoption of two resolutions, which set forth, first: that the Society heartily approved of the addresses; and, second, that in view of the great blessings which might be expected to follow the operations of the Society, its appeals to the public for aid should be renewed. It was in the spirit of those resolutions that he was there, for the purpose of endeavoring to enlist their sympathies in the work of the Society.

Rev. Samuel D. Alexander, D. D., of New York, was then introduced. He said that, on leaving New York last evening, a gentleman had said that Colonization was dead, but he wanted to prove that it was not dead, and, more than that, that it was stronger than ever. He spoke not so much of African Colonization as of that spirit of Colonization with which God Christianizes the world, for he thought that God had intended, from

the very beginning, to carry a knowledge of the truth to the ends of the world by means of Colonization. That theory he hoped to be able to prove by a process of induction. In the first place, when Noah came out of the ark, the earth was vacant, and he, and all who went out with him, went forth to carry knowledge of the truth to all who should come after them. Then, in the case of Abraham, he went out to a new country and overcame many nations, and established the truth among them. The first altar which was reared to God was reared by him. The third fact from sacred history was the exodus of the children of Israel out of Egypt; which was only carrying out the grand principle of Colonization, and carrying God's Word and Truth to the utmost parts of the earth. But there were some facts to be taken from profane history. Before David had ascended his throne, there was a nation called the Phœnicians. They lived along the borders of the Mediterranean, and sent forth colonies to the most distant parts of the world. One of their colonies built the city of Carthage on the northern Coast of Africa, and they sent forth colonists into Italy and Spain, and it had been said that some of them got as far as Ireland and Great Britain, and, by their learning and power, they were preparing the earth for something else. Then came Greek Colonization, which was linked with the Phœnician by the name of Cadmus, who taught them their alphabet, and then began a most wonderful Colonization scheme. Greece sent forth her colonies into the islands of the Mediterranean, where her poets and philosophers lived and wrote. That was the "heroic age," and was only a continuation of that wonderful providence which should result in the knowledge of God covering the whole earth. After them came the Roman colonies. They killed the Greek colonies, but the old language, that in which the Scriptures were first written, still remained. The gates of the temple of Janus, which had been open for so long, were closed, and in that peaceful time came the Lord Jesus Christ. Then the earth was ready to receive the truth, for all, by means of the Septuagint, were speaking one language. The so-called "dark ages" followed, when there were no colonies going forth, and no movement from the centre to the circumference—all that had ceased. At last there was a great movement among men; it began in Portugal and Spain; men were looking across the ocean westward. Columbus took up his march across the Atlantic, and he was followed by colonies from Spain and Portugal, who populated Cuba, the West India Islands, and Mexico; but there was no Gospel truth among them. Another nation had to be started; the Anglo-Saxon brawn and common sense had to be started across the water to America, and God's truth was spread by the Puritans from

England and Huguenots from France. While the Teutonic races have been flowing from the East towards the West, there has been a thread-like stream flowing back to the land of ancient Carthage. They had, however, founded Liberia, and he stood there to plead for the Society which had planted that Republic.

Henry Day, Esq., of New York, was then introduced, and said that people appeared to have forgotten or overlooked the fact that Africa was the second continent in size, that it had an area of twelve millions of square miles, and a population of one hundred and fifty millions of people. It had been opened up to the world by the discoveries of such men as Livingstone, Baker, and Speke. They had found out its great rivers, and also that it was interesting in many respects to the scientific men of every land. It was also interesting to Christian Missionaries. At one time the country had been troubled to answer the question, "How shall we do away with slavery?" In the providence of God that question had been answered, and the problem now to be solved was how to Christianize and civilize Africa. It had been before the Christian world for four hundred years, but he believed that God would perform that work by means of the Republic of Liberia, planted on the Coast of Africa by the American Colonization Society. It now contained a population of fifteen thousand or more of Americo-Liberians, and had schools and a college equal to those in this country, and the colored people there would be able to carry the Gospel into the heart of Africa. Malaria and fevers could not harm them, and what the white Missionaries never could have accomplished on account of the unhealthy climate, would be done by the colored missionaries of Liberia. For fifty years the work had been going on, and during that time it had only cost this country about \$2,500,000. That was less than what England was now spending for an expedition down the Nile; and he thought that if the Government of this country would give two or three millions of dollars to the Republic of Liberia, more would be done for the civilization of Africa than by any other scheme that could be devised. Material aid was required to carry the Gospel into the interior of Africa. Teachers were required, and he believed very much in the Christianizing influence of railroads, and the power of steam as a missionary. The country was under great obligations to the colored man, for, by his labor in the rice and cotton fields of the South, he had done much to make it rich and prosperous, and then later on he had given his life in its service on the field of battle, and for those reasons, if for no others, he thought that all who desired should be given the chance to go

to Liberia, where they could have an opportunity to govern themselves, and to rise to the foremost places in the Republic.

Rev. Dr. Haight, in his closing remarks, referred to the fact that Liberia had broken up the slave trade along one thousand miles of the African Coast. It would, he said, be the best place for those just declared free in this country, and it was at the close of the war that good men felt called upon to aid in the work of educating the colored men, and the work now doing in this land would have its influence on African civilization, for hundreds of colored people of the South were only waiting for the spring to open, and then, if means could be provided, they would take their departure for Liberia.

A collection in aid of the Society was then taken up, and after singing another hymn, the benediction was pronounced, and the congregation dispersed.—*Brooklyn Eagle*.

COLONIZATION MEETING IN NEW YORK.

On Sunday evening, February 13, a meeting of the New York branch of the American Colonization Society was held in the Collegiate Dutch church, corner of Fifth avenue and Twenty-ninth street, New York. The object of the meeting was to elicit interest in and contributions in support of an expedition of people of color to Liberia, which it is intended to send forth in May next. Professor Samuel F. B. Morse, the venerable inventor of the electric telegraph, presided, and made the opening address. Professor Morse was suffering too much to make lengthened remarks, he having broken his leg last summer. He spoke as follows:

It is with much diffidence that, in my present physical condition, I have assented to preside on this occasion. I must leave it to the eminent gentlemen who will address you, to lay before you the details of the present condition of this well-known benevolent Society. I, doubtless, owe my present position as presiding officer of this Society, to the kind consideration of its members and officers, more especially to their recollections of the labors of my revered father, the Rev. Jedediah Morse, to whose zeal and benevolence in behalf of the African race this Society owes its earliest practical organization. It may not be generally known that to him is due, not indeed the *first idea* of African Colonization, but certainly the first practical organization of its earliest efforts. In this connection allow me to quote a few lines from a brief biographical memoir of Dr. Morse by my brother, contained in a letter to a friendly meeting held in Charlestown, Massachusetts, the place of my father's pastoral labors. "In 1802 my father gave notice from the pulpit that he should commence a course of

weekly lectures to colored people. These lectures were kept up for two years or more, and were numerous attended by the most respectable negroes of Boston and the vicinity. They were followed by opening a subscription for a school-house and church for colored people in Boston, Dr. Morse subscribing the sum of one hundred dollars, a large sum at that time, for his salary in the early years of his ministry was but a little more than five hundred dollars per annum. These labors of Dr. Morse for their welfare greatly endeared him to the colored people in all that part of the Commonwealth; and, in every important matter which concerned them, they afterwards consulted him as their earliest, influential friend. In 1808, when they were permitted to march in procession through the streets of Boston, in celebration of the abolition of the African slave trade by the United States, Great Britain, and Denmark, Dr. Morse attended, by their invitation, and preached the sermon on the occasion. When I returned home from college one vacation, I think it was in the year 1811, I found the hall of the parsonage crowded with negroes; and, when I asked what it meant, I was told that they were a deputation, composed of the most respectable colored people of Boston, who had come to consult Dr. Morse respecting a plan for colonizing American negroes in Africa, which had been recommended by Paul Cuffee, a colored ship-owner of New Bedford. Mr. Cuffee had corresponded with leading negroes in New York, Philadelphia, and Baltimore on the subject, and had offered all who inclined to go to Africa a free passage in his vessel. The Boston deputation wished Dr. Morse to use his influence with his London friends to obtain permission for American negroes to go and settle in Sierra Leone, for the Americans at that time had no territory on the African Coast; and they wished Dr. Morse to write also to his Washington friends to get the United States Government to share in the expenses of the expedition. This project failed at the time, in consequence of the prospect, afterwards realized, of a war with Great Britain; but it was revived in 1815, when a company of colored people left Massachusetts for Sierra Leone, bearing with them a letter from Dr. Morse to Mr. Maxwell, the governor of the colony, commending them to his protection, with the assurance that he would find them a valuable addition to his colony, for they were chiefly pious, educated people, who carried with them their Bibles, hymn-books, religious tracts, and implements of industry. They carried also recommendations from gentlemen in Boston, whose respectability was indorsed by Dr. Morse. This settlement of colored people from Massachusetts in Sierra Leone, in 1815, was the first actual colonization of American negroes in Africa. The American Colonization Society had not then been

formed, and the territory of Liberia was not purchased until several years afterwards." It will thus be perceived that the first ship-load of African emigrants from Boston is the germ from which has grown the present Colonization Society, and that the first practical idea of such a plan originated, not with Dr. Morse and his associates, but with the negroes themselves, under the lead of their large-hearted and benevolent commander, Captain Paul Cuffee.

Professor Morse was followed by Rev. Benjamin I. Haight, D. D.; Mr. Henry Day and Rev. John Maclean, D. D., of Princeton, New Jersey; Rev. S. I. Prime, D. D., and Rev. John Orcutt, D. D., Secretary of the American Colonization Society. These gentlemen dwelt mainly upon one point, viz, that the surest means of civilizing and Christianizing Africa was through already civilized and Christianized members of the African race. Dr. Orcutt stated that the American Colonization Society has received within the last two or three months nine hundred applications to go to Liberia in the expedition of next May. A collection was taken up at the close of the meeting in aid of the contemplated expedition.—*The World*.

COLONIZATION MEETING AT BOSTON HIGHLANDS.

A Colonization meeting was held at Eliot Church, Roxbury, Massachusetts, Sunday evening, February 20. Rev. Dr. Thompson, pastor of the church, presided, and introduced Rev. D. C. Haynes, District Secretary of the American Colonization Society, Washington, D. C.

Mr. Haynes said he was there in the interests of the freedmen. At the commencement of the war he went South with a three months' regiment, and witnessed the utter want of the freedmen, and resolved if he lived to return to New York he would do something for them. For several years he aided them through the National Freedmen's Relief Association, and the American Freedmen's Union Commission, representing those Societies in Europe and California, and in Canada and elsewhere. It was obvious to him then that many of the freedmen would in the end go to Liberia, and that in aiding them here we were helping Africa also. When this expectation was realized, in the application of large numbers of the freedmen to the American Colonization Society for a passage to Liberia, he commenced his efforts for the Society. It is the right and duty of the freedmen to go to Africa if they desire it, and the Government and philanthropists will aid them.

He then argued the importance of the work of the Colonization Society in connection with Liberia, and Africa generally, showing that many of the freedmen are capable of making good citizens and missionaries. They are adapted to the climate, and are not so easily led by white men. Many of them manifested through their conduct the noblest qualities for citizens and missionaries, and are distinguished by "faith, hope, charity—these three," and

particularly in what Paul says is "the greatest of these—charity"—that is love, benevolence, kindness, and the kindred qualities which are to conquer the world to Christ. Nine hundred of the freedmen are on the books of the Society for a passage in May, and it ought to have, at the least, \$45,000 by that time.

Joseph S. Ropes, Esq., was the next speaker, and presented the claims of the Colonization Society from his stand-point as a Christian merchant. He said the influence of the Society, in the elevation of the freedmen, is very great. In Liberia they have every opportunity to advance. Besides, there is a well-known law of trade which must contribute to their advancement on this side of the ocean in proportion to their advancement on the other side. Everything is valuable in proportion to the demand for it. The elevation of a race anywhere promotes their elevation everywhere. As the freedmen are in demand in Liberia, so they will be here, and they will advance and be appreciated accordingly. Mr. Ropes then argued the value of the Society to Africa in promoting civilization and Christianity. He referred to the ancient Christianity of Egypt, now, strange to say, passed away, and plead for its restoration there, and its promotion all over the continent.

The Missionary Hymn was then sung—

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

A collection for the cause was then taken, and the meeting dismissed.

This was, in some respects, the most useful of the series of meetings lately held in Boston and vicinity for Colonization, and there is good reason to believe that Boston is good for its fair share of what will be needed for this cause in the future.

THE SHIP GOLCONDA.

LETTER FROM DR. JAMES HALL.

The Colonization Society's Ship Golconda, whose anchorage off Monrovia, December 19, was mentioned in the last **REPOSITORY**, arrived in good condition at Baltimore, via St. Thomas, West Indies, February 17. The following short extract from a letter received at this office from Dr. James Hall, expresses the views of a gentleman of large experience and ripe judgment as to the adaptness of the Golconda to the valuable service in which she is engaged:

MESURADO ROADS, *December 20, 1869.*

MY DEAR SIR: I have to advise you that we arrived in this roadstead yesterday, Sunday morning, after a passage of thirty-five days to an

hour from Hampton Roads. The details of a passage accomplished, I know, can little interest you, but I must be allowed to express my delight and marvel that with but eight days' fair winds, and fifteen of dead-ahead winds, and the rest of the time jam on the wind, our passage has been so short. For master, officers, and crew, never were a better. Emigrants quiet and orderly. I hope to get them on shore to-morrow.

The great moral effect in the prestige of running a vessel of our own is understood, but I fear we have not been fully alive to the superior comfort of emigrants on board such a ship as the Golconda over that of common sailing vessels of a smaller class. This matter never struck me so forcibly as now. Perhaps it is because I have nothing to think of but their welfare and comfort, but I cannot conceive how these one hundred and sixty people could live on board of a vessel of two hundred and fifty or three hundred tons. The weather was extremely hot, and with the full effect of our five ventilators and three hatches, all open, the air was very foul below. In a small vessel, closely huddled together, the people would suffer terribly. And after all, this ship once a year, with anything like a complement of emigrants, would lessen rather than increase the expenses of the Society, when compared with the sending of a four or five hundred ton vessel twice a year—and one of less tonnage than five hundred would not answer our purpose under our present law. Another matter worthy of regard is the short passages of the Golconda. The finding of emigrants cannot be less than fifty cents per day or fifty dollars per hundred persons, and the saving of ten days, her average gain over ordinary vessels, with four hundred emigrants, would be quite a consideration. Water-casks, too, are very high now, eight instead of three or four cents for new, and each voyage or charter necessitates the loss of fifty per cent on cost at that. Cooking apparatus, utensils, &c., require serious deliberation.

A NEW INTEREST AWAKENED.

We invite attention to the reports presented in the preceding pages of several meetings recently held in behalf of African Colonization. New interest is apparently awakened on the subject, and eloquent voices plead for its prosecution and enlargement.

The cause is assuming moral grandeur and importance, having bearings upon the spread of Christianity in Africa, and the future of the colored race. May the interest in the enterprise extend and deepen until the entire community is roused to a full sense of its intrinsic value.

ITEMS OF INTELLIGENCE.

REVIVAL IN LIBERIA.—A visitation of the Holy Spirit in Liberia is reported. It is mentioned that "Hundreds have been converted to God. For three weeks the interest has been kept up in Monrovia unabated." An interesting

feature of the revival has been the number of young men who are the subjects of it, some of whom, it is hoped, will be useful in the ministry. A revival has commenced at two native stations near Virginia; the head man of a tribe is hopefully converted and received as a candidate for baptism, and many others of four different tribes. Rev. S. Harrison writes that four persons had lately been received on profession of their faith into the Presbyterian church at Harrisburg. Three of these were from the Alexander High School. Others were expected to unite with the church.

LONGEVITY AT SIERRA LEONE.—The united age of six *Nova Scotian settlers* who died lately in Sierra Leone, was 562 years viz., Abraham Newman 93 years, Phœbe Bragger 87 years, Peggy Macauley 92 years, Moses Newman 82 years, Mimey Johnson 105 years, Ann Edmonds 103 years. There are now only three *Nova Scotian settlers* out of the eleven hundred and one who arrived in Sierra Leone in fifteen vessels from Nova Scotia (America) on the 28th March, 1792, now alive. These settlers came to the colony with the Standard of the Cross of Christ. They have been the pioneers of that colony.

ORDINATION ON THE NIGER.—Bishop Crowther, (native African) writes from *Lakoja*, September 8, 1869, as follows: "I am thankful to say that I met all well at the Stations, and there was quietness among the inhabitants; no molestation of the Christians, although there are things to be set to rights at Onitsha on my return. I took Mr. Taylor up here with me to assist in the Ordination Service, with Messrs. White and John already at *Lakoja*. On the 15th of August, Messrs. Paul, Romaine and Langley were admitted to Deacons' Orders at the church in this place, previously to our visit to King Masaba at Bidda, which I am thankful to say was very favorable. Though the British Consul is about being removed, yet King Masaba has promised ample protection to the Mission and the agents, as to his subjects, and that I need not make myself uneasy about them. On the 12th inst. the deacons will be admitted to Priests' Orders before we commence our descent to Onitsha."

DR. LIVINGSTONE—The foreign mails bring an examination by Sir Roderick I. Murchison into the report that Livingstone had been killed and burned by the natives on the lakes at the head of Congo river, ninety days' journey from its mouth. On comparing dates it appears that Livingstone, on May 30th, 1869, wrote from Ujiji to Zanzibar, requesting to be supplied from that point with boatmen and goods, to enable him to proceed to the north of Lake Tanganyika, so as to connect the sources he had discovered with the Nile of Speke and Baker. On October 2, 1869, Dr. Kirk, British consul at Zanzibar, in his dispatch to Lord Clarendon, stated that he would lose no time in sending the men and supplies to Livingstone. Sir Roderick Murchison argues that Livingstone had not sufficient time, even if he had proceeded without waiting for supplies, to proceed to Tanganyika and then round to the head of the Congo river by the date required to verify the rumor of his death. The report, said to have been brought by a Portuguese trader, was contained in a letter from the West coast of Africa, and dated January 9th, 1870.

Receipts of the American Colonization Society,

From the 20th of January to the 20th of February, 1870.

MAINE.		each \$10; Mrs. Brouwer, \$5;	
<i>Rockland</i> —Mrs. Mary T. Starrett,		Cash, \$30.58.....	425 58
by Rev. Edward F. Cutter.....	50 00	<i>Brooklyn</i> —Col. in St. Ann's Ch..	106 22
<i>Bath</i> —Rev. John O. Fiske, D. D.	5 00		
<i>Bangor</i> —Dr. T. U. Coe.....	4 00	NEW JERSEY.	536 80
	59 00	<i>Camden</i> —George H. Van Gel-	
		der, Esq.....	15 00
NEW HAMPSHIRE.		PENNSYLVANIA.	
By Rev. J. K. Converse, (\$39.00.)		<i>Philadelphia</i> —B. H. Bartol, Esq.,	
<i>Dover</i> —Mrs. A. MARTIN, to con-		\$50; F. G. Schultz, Esq., \$10.....	60 00
stitute herself a Life Member,		<i>Carlisle</i> —James Hamilton, Esq.,	20 00
\$30; Mrs. Mary Rollins, \$10;			80 00
Miss Sarah Green, Hon. Jere-		DISTRICT OF COLUMBIA.	
miah Smith, Dr. James H.		<i>Washington</i> —Miscellaneous.....	171 00
Wheeler, each \$5; James A.			
Horne, Mrs. Moses Paul, Mrs.		GEORGIA.	
Caroline Hodgdon, Calvin		<i>Augusta</i> —Robert Campbell, Esq.	50 00
Hall, each \$1.....	59 00		
VERMONT.		ILLINOIS.	
<i>Hartland</i> —Dea. E. Bates, by Rev.		By Rev. George S. Inglis, (\$31.65.)	
Franklin Butler.....	2 00	<i>Hillsboro</i> —Union Meeting Col....	5 70
By Rev. J. K. Converse, (\$50.55.)		<i>Nokomis</i> —Rev. Gideon Clark	
<i>Ascutneyville</i> —Cong. Ch. and So-		and family, \$5; Different ones	
ciety.....	40 05	95 cents.....	5 85
<i>West Milton</i>	7 50	<i>Pana</i> —Mrs. H. F. Hayward.....	20 00
<i>Burlington</i> —Meth. Ch., in part...	3 00		81 55
	52 55	FOR REPOSITORY.	
MASSACHUSETTS.		MAINE — <i>Hallowell</i> —M. Spauld-	
<i>Newburyport</i> —Legacy of Miss		ing, to January 1, 1870, by Rev.	
Frances B. Bannister, less Gov.		J. K. Converse, \$2; <i>Bangor</i> —	
tax, by F. C. Briggs, Ex.....	714 40	Dr. T. U. Coe, to January 1,	
<i>Salem</i> —Mrs. Harriet M. Elling-		1871, \$1.....	3 00
wood, by Rev. John O. Fiske,		NEW HAMPSHIRE — <i>Portsmouth</i> —	
D. D.....	5 00	Miss C. L. Martin, to January	
By Rev. D. C. Haynes, (\$678.09.)		1, 1871, by Rev. George M. Ad-	
<i>Boston</i> —Albert Fearing, Thomas		ams, \$1; <i>Dover</i> —Dr. N. Low, to	
S. Williams, each \$200; Will-		January 1, 1871, \$1; Edward J.	
iam Parsons, \$50; H. S. Chase,		Lane, to January 1, 1871, \$1, by	
J. G. Cushing, each \$25; J. W.		Rev. J. K. Converse.....	3 00
Blake, F. Jones, each \$10; La-		VERMONT — <i>St. Johnsbury</i> —Elka-	
dies St. Paul's Ch., \$15; Charles		nah Cobb, to January 1, 1871.	1 00
St. Bap. Ch., \$7; J. W. Bing-		PENNSYLVANIA — <i>Carlisle</i> —James	
ham, \$5.....	547 00	Hamilton, to January 1, 1871,	
<i>Charlestown</i> —Col. Winthrop Ch.,		\$5; <i>Reading</i> —Mrs. V. S. With-	
\$25.59; Dr. Henry Lyon, George		erspoon, to January 1, 1871, \$2.	7 00
Hyde, G. Washington Warren,		MARYLAND — <i>Smithsburg</i> —E. Bish-	
S. Prentiss Hill & Co., Wm. Carl-		op, to May 1, 1870.....	9 00
ton, James J. Hunnawell, T. T.		DISTRICT OF COLUMBIA — <i>Wash-</i>	
Sawyer, Edward Lawrence, J.		ington—Miss S. Gaither, to	
B. Thomas, each \$10; Geo. W.		January 1, 1871.....	2 00
Little, P. J. Stone, R. Frothing-		GEORGIA — <i>House Creek</i> —Willis	
ham, each \$5; Friend, 50 cents.	131 09	M. Fuller, to January 1, 1871....	1 00
	1,397 49	OHIO — <i>Springfield</i> —William W.	
NEW YORK.		Rice, to January 1, 1871.....	1 00
<i>New York City</i> —Robert E. An-		INDIANA — <i>Bloomington</i> —John	
thony, Esq.....	5 00	R. Hemphill, for ten new sub-	
By Rev. Dr. Orcutt, (\$531.80.)		scribers for 1870, \$10; <i>Rockville</i> —	
<i>New York City</i> —Ambrose K. Ely,		Rev. W. Y. Allen, to January	
\$100; Charles N. Talbot, \$50;		1, 1871, \$1; <i>Logansport</i> —Rev.	
J. D. Vermilye, Wm. Dennis-		David Morrow, to January 1,	
toun, each \$25; John A. Har-		1871, \$1.....	12 00
denburgh, Mrs. Horace Hol-		WISCONSIN — <i>Kenosha</i> —Mrs. Ly-	
den, each \$20; Mrs. Thomas		dia Hanson, to January 1, 1871.	1 00
Egleston, Dr. James Anderson,			
each \$10; J. M. Mills, \$5; Col.		Repository.....	40 00
in the Collegiate Dutch Ch.,		Donations.....	1,567 00
Fifth Avenue; C. H. McCorm-		Legacy.....	714 40
ick, \$100; Rev. S. Ireneus		Miscellaneous.....	171 00
Prime, D. D., \$25; Rev. Dr. T.			
W. Chambers, John Croluis,		Total.....	32,492 40

T H E

African Repository.

VOL. XLVI.]

WASHINGTON, APRIL, 1870.

[No. 4.]

APPEAL TO ALL CHRISTIANS AND PHILANTHROPISTS.

\$50,000 NEEDED TO SEND THE PRESENT APPLICANTS.

The American Colonization Society is constrained to appeal to pastors and churches, to superintendents, teachers, and Sunday-schools, and to Christians and philanthropists of every name, to come to our aid at this crisis in our affairs. Our work includes all the varieties of good in which the above-named workers are interested.

Several hundred applicants, chiefly freedmen in the South, are upon our books for passage to Liberia in May next. We ought to have \$50,000 at once for this purpose alone. And everything indicates a growing desire amongst the people of color to return to their father-land for its good and to improve their own condition. Are not these noble impulses on their part, and ought not we to respond to them? How can we better aid the freedmen, or so well aid Africa?

The people of color are needed in the South, but they are also needed in Liberia. Reflect that those we help think it their duty to go, and are indispensable to Africa's elevation. This nation is receiving three hundred thousand emigrants a year from other nations, and shall we begrudge Africa a few hundreds a year? The indebtedness of this country to the laws of emigration, which are now moving our people of color to Liberia, is beyond computation, and can we with impunity retain such of them as desire to go to Africa for her good and their own? That benighted continent has waited for centuries for a people adapted to her wants, and we cannot now refuse them for our own selfish ends. The Macedonian cry comes from

Liberia: "Come over and help us." And God's voice is as audible as to Pharaoh of old: "Let my people go."

We own, by the liberality of a friend of the colored people, the Golconda, a first-class one thousand ton ship, which affords comfortable accommodations for six hundred. We have provisions in Liberia, including all the necessities of life, to take the best of care of emigrants for six months, until they can provide for themselves. The Government of Liberia welcomes them with a donation of from ten to twenty-five acres of good land each, according to their circumstances. During the six months we provide for them, they can raise a crop, which will place them beyond want. If they have trades, or prefer to earn their living in other ways, remunerative employments await them.

The AFRICAN REPOSITORY contains, from month to month, the demonstrations of the above-named facts, and numerous others of interest. We earnestly invite the friends of this people, and of Africa's regeneration, to come to our aid. We cannot meet the imperative demands of the new era of our affairs, without the sympathy and aid of those who have money and influence. We particularly invite help for our expedition in May next, for which the funds now in our treasury are entirely inadequate.

From the American Baptist.

GOOD NEWS FROM AFRICA.

Last November, at Portsmouth, Va., it was my privilege to meet a company of freedmen, who had assembled there from different States, for the purpose of taking passage in the "Golconda," a large ship belonging to the American Colonization Society, as emigrants to the Republic of Liberia. They had come from Texas, Tennessee, North Carolina and Pennsylvania, all animated by one common purpose, a desire to return to the land of their forefathers, there to become citizens in the prosperous African Republic, and at the same time to promote the extension of civilization and Christianity in Africa. A very large proportion of the adults were the followers of Jesus, and among them there were many members of Baptist churches. I saw their happy faces. I heard their songs of praise and their fervent prayers. Some were skilled mechanics, and had with them their blacksmith and carpenters' tools. Others were accustomed to the hardy pursuits of agriculture, and were provided with hoes, axes, saws and other implements.

A large number from Bertie county, North Carolina, seventy-nine in all, were known as the "Arthington Company." A generous philanthropist in England, Robert Arthington, had sent £1,000, which yielded, by premium on gold and interest, more than seven thousand dollars. His gift was sent, one-half to William Coppinger, Esq., and one-half to Rev. Thomas S. Malcom, "to be laid out in sending persons to Liberia, in whom it is unmistakably evident, that they have the highest welfare of Africa at heart, that they long to see thousands, and yet thousands more, till the heart is filled with joy unspeakable, of natives of Africa, gathered now henceforth from African soil, to the name and love of Christ, of Jesus! that dear name on whom the hope of heaven depends, that name on which all nations shall yet dwell with sweetest song." The generous donor stated that he appropriated the money to send those "whose hearts and souls are bent on Africa's regeneration, who will pray without ceasing, 'Thy kingdom come,' and labor thereunto according to their several ability."

We believe that God, by His special providence, designated the proper persons to go. The leader of the Arthington Company is Alonzo Hoggard, a deacon of a Baptist church in North Carolina. At a farewell meeting, held in the meeting-house of the Zion colored church in Portsmouth, Va., Rev. E. G. Corprew, pastor, it was stated by Alonzo Hoggard that he "was not moved by the love of money or the desire for honor, but was prompted by the love of Christ to go to Africa." He added, "I thank God that my ancestors were ever brought to America; for if it had not been for slavery, they would probably have remained heathen. But here they gained the knowledge of Christ, and now we can go back with the religion of Jesus, and with the white man's trades. As God has permitted the white man to conquer and occupy all parts of the earth, except Africa, I think that He has reserved Africa for the black man. I think that it is the duty of all persons to care first for the welfare of their own kindred, and therefore, as a black man, I feel it to be my duty to promote the welfare of the people of Africa." Appropriate remarks were made by the colored pastor, Rev. E. G. Corprew, and a fervent prayer was offered by one of the members of the church, imploring God's blessing on this band of missionary colonists. It was my privilege to accompany the emigrants in the steam tug-boat, to the ship "Golconda," at anchor near Fortress Monroe.

The "Golconda," with her "precious freight," far more precious than the diamonds of Golconda, reached Monrovia, the Capital of Liberia, on December 19th, in thirty-five days. Before me are letters from several of the emigrants, announcing their safe arrival. Alonzo Hoggard, the leader of the "Arthington Company," in a letter dated Monrovia, December 30th, 1869, says:

"**BROTHER MALCOM**,—Dear Sir: Through God's infinite goodness we are safe home in the land of our fathers. I hope that God may bless you and your children, and keep you ever safe from the evils of this life. We thank you for your kindness while we were in Portsmouth. The emigrants are all in good health and very well, except two that have been sick, but are getting better. In a few days we expect to go up the St. Paul's river and locate ourselves up there, and name our settlement *Arthington*."

Another emigrant, Richard Howard, from Philadelphia, writes: "As it pleased God, I am safe landed at Monrovia, and I do like this place very well, and feel very much rejoicing in my God. If I had tools, I might make a fortune. My sea-voyage was pleasant. I have been up the St. Paul's river and up the Montserrado river, and they are very pretty parts of the country, the richest country in the world. The only complaint I have is working-tools, and that all my friends and relatives are not here. I now thank God for this gracious gift, and do thank that gentleman, Mr. Arthington, for his good gift from God. I will glorify God in thanks for this precious gift. May Almighty God protect you through all your life, and when you are called to die, may your bright, glittering crown ever shine through the sky forever. Amen." The writer was a soldier in the third Regiment U. S. colored troops, and was severely wounded at the capture of Battery Wagner, at Charleston, S. C., and also at the battle of Olustee, in Florida. The same emigrant, writing to his mother, says: "This is the richest place I ever saw in my life. If you only were here, and could see this place, you would never want to go back to America. I am rejoiced in the country."

But the best news from Liberia is, that God has granted a remarkable season of refreshing from on high. Nearly two hundred souls have recently been converted. Old and young, rich and poor, emigrants and natives, Baptists, Methodists, Episcopalians and Presbyterians, all have been blessed. The wonderful work of grace is extending.

In view of these facts, we earnestly ask the prayers and pecuniary aid of those who desire the extension of civilization and Christianity in Africa. The ship *Golconda* has returned to Baltimore, arriving there February 18th. Many hundreds of freedmen wish to go to Liberia on the first of May. We ask each reader to render aid according to his ability. The perishing millions of Africa need the Gospel. Christian emigrants, permanently located, can best evangelize the continent of Africa. It is important to act promptly, so that all proper preparations may be made for the welfare of the emigrants.

T. S. M.



VIEWS OF THE NEW PRESIDENT OF LIBERIA.

To a gentleman for many years in correspondence with Hon. Edward James Roye, formerly Chief Justice of Liberia, and inaugurated as President, January 3, 1870, we are indebted for the following expressions of his views and purposes on points of public policy:

I wish to be among the number of those who intend to do great things for Liberia and the negro race, and to make Liberia the acceptable and desired home of all that part of our people in America which has not already resolved to lose the negro identity in the more numerous race at hand.

I feel that the victory is one wholly in favor of the people; whereby their prosperity, honor, and social relations, under a general educational system for the whole country, is to be greatly improved and to be looked forward to. Without the anticipation of gathering such like fruit for the country, the office of Chief Magistrate would be as little desirable to me as that of coroner. In a word, if I could believe that as a nation we can accomplish no great improvement, and must fail in the use of such means as have given success to others, I should be shocked beyond measure.

But, on the contrary, I have unshaken confidence in the natural ability of the negro to manage both individual and national affairs, under equal circumstances, as well as others. Hence I am willing to spend and be spent in the upbuilding of our race. I look not at the honor and emolument of the office on the one hand, nor the wear and tear on the other, if the end can be achieved.

You inquire if \$150 will support a pious girl to teach the rudiments of a plain education. To this I must answer in the negative. But the number of one hundred such teachers, aided to that extent by your Society, it would become the Government to supply the deficiency, whatever it may be, for we must have schools and a general system by which they will ever be perpetuated.

Agriculture and all industrial pursuits shall have all the stimulus that my administration can command. The revenue must be collected with fidelity and used with economy, and the depreciated currency obviated.

You will have heard of the humiliation brought upon our country by the present administration from the British Government. Nevertheless, I do not hesitate to add that the English, next to the Americans, are our best friends, for they have proven themselves so. They, to their credit, recognized us first in the family of nations and gave us two Guarda Costas, and they have shown themselves friends to the negro in various ways.

In our weakness as a nation consists our strength—in the dispensation and administration of exact justice and fairness to all outside as well as all inside of Liberia.

With such enlightened and patriotic views and purposes in its President, we may hope for rapid improvement in the affairs of Liberia.

INAUGURAL ADDRESS OF PRESIDENT ROYE.

DELIVERED AT MONROVIA, JANUARY 3, 1870.

*Gentlemen of the Senate and House of
Representatives, Friends, and Fellow-Citizens:*

Called by your suffrages to the responsible position of President of the Republic of Liberia, I have just taken the oath and obligation which the Constitution prescribes on the induction of the Chief Magistrate.

I have taken the oath with no mental reservation, fully determined to discharge all the duties it involves to the best of my feeble judgment. The great constitution above all constitutions is God, from whom cometh every good and perfect gift; therefore, before undertaking this important work, it is a privileged Christian duty to invoke the Divine guidance and blessing upon everything which we, as Legislators and Executive, shall be required to do in behalf of Liberia and Africa. To this end we devoutly ask an earnest interest in the prayers not only of the good and pious of our own country, but also of those of other lands wheresoever Liberia and bleeding Africa may have sincere Christian friends.

The Providence of God indicates His will. He has assigned you seats in this honorable body; but those seats can be made truly honorable only by the faithful and efficient manner in which you discharge your duties to your constituents, and to the nation generally. And permit me to add that you will prove true men only according as you acquit yourselves for the good of your race and country, and no further. And should you not prove true, it is my firm belief that God, in some way, will remove you to make room for others.

I believe that the object of our residence on this Coast is to bear some humble part in bringing about the fulfillment of that cheering prophecy, that Ethiopia shall stretch forth her hands unto God. Who among us will prove recreant to a trust of such magnitude and involving such important consequences?

Some of us would not consent to hold any office within the gift of the people, if the emolument and honors were the only inducement. Riches and honors, heaped up for ourselves, in the midst of poor and ignominious masses around, whose

wretched condition can be relieved by directing public affairs aright, are too insignificant to admit either of consideration or comparison in this connection.

I am free to confess that, if under the guidance of Divine Providence, and with the co-operation of the Legislature and the people, I could effect no good, no improvement in the condition of Liberia, exerting benign influences upon the tribes by which we are surrounded, and ultimately upon Africa generally; and maintaining a good understanding with all nations by fair and reciprocal comity—I would much prefer the retirement of private life. For the interest of Christian foreigners in God's cause of Africa's regeneration is so great, that they will vie with us in promoting it. But for this humble, yet pious confidence, I would not think of accepting an office of such grave responsibilities, in their inevitable consequences and onerous duties to be performed, involving the unremitting exercise of the powers of the body and the mind. In the exercise of the latter, I may often err—since “it is human to err”—yet it shall not be an error of the heart, but of the head. Over errors arising from the head, if or when such should unfortunately occur, I pray God to incline you to throw the veil of Christian charity.

Neither the time, nor the manner, nor the circumstances in which Ethiopia is to stretch forth her hands unto God is declared. But I believe that Liberia is called to engage in the initiatory steps to bring about this glorious result.

In substance, I have asked, if you Liberians would not try, under God, to be the humble, but efficient initiators of this great work for God and man? But a strong will, which is indispensable, must precede, and have, and continue to exercise, a moulding influence upon the character, beginning, progress, and completion of the great work sought as an end.

The manner in which agencies are to proceed is not indicated in the Bible. But it is fair to presume that the teeming millions of this peninsula are to be regenerated chiefly through indigenous agencies; yet those of an exotic kind are to have a share in furnishing, as it were, the key and main-spring thereof. Wherever God's will concerning Africa is known, in or out of it, and religiously felt to be a duty, then men of general intelligence and means will respond to the call. The wise and good of every nation invite us to redeem our race from the untold miseries of a protracted African night. They call us, on the one hand, boldly to undertake the work; and, on the other, we are urged to exertion by the old calumnies against the negro. The low estimate at which the negro has been rated is, in my opinion, a strong motive power, the true incentive to propel us on the path of duty to serve the best interests of our people,

the country, the day, and generation in which our lot is cast. "God hath made of one blood all nations of men for to dwell on all the face of the earth;" from which we must infer that, if there be not one common destiny, the fault must be traced to dereliction or deficiency in the creature, as a free agent, and not the Creator. The very unenviable notoriety given to the negro by those living upon the unrequited fruits of his labor, who robbed him of mental culture, of right views of himself in relation to his God and his fellow-men, and obscured his prospects as to all those things which they were interested in withholding from him.

It is our duty to prove that the mental and other disabilities under which the negro labors as a result of his servile antecedents, are not inherent, as our adversaries would say, but that they are solely the result of circumstances, to be altogether removed when those circumstances are altered or their influence counteracted.

Do you need to be reminded that the removal of all those most odious and damaging epithets applied to us by our enemies, naturally devolves upon those who are the most injured by them? If we assiduously devote ourselves to this work of reconstructing the reputation of the race, by successfully prosecuting the work before us in this land, it need not hereafter be told us, as if pointing out a new fact, that if we remain poor in a country rich by nature in the profusion of its productions, it must be a great dishonor.

It can never be sufficient for a few to be extraordinary exceptions to the race, for the acquisition of the arts and sciences, general intelligence, wealth, or any other distinction. But it should rather be an exception that a few should be found who had not so distinguished themselves.

This peninsula, as I have stated, is to be absolved from the disabilities of past ages mainly by those whom God has identified with it as its original inhabitants. For this cause, God, perhaps, permitted the cruel slavery, in foreign lands, of our forefathers, that we might return as the missionaries of a Christian civilisation.

We have been a poor people, from the combination of a number of causes operating against us, traceable to our inauspicious antecedents, which had been intensified by seriously human crime during the prolonged reign of unchecked wickedness in times.

It becomes us to bear in mind that the masses of man are so slow-witted for the disabilities under which we are born, and still to labor, more or less, and when kept in country. Nature, without the assistance of man, is an acknowledged garden spot, which

garden, the exactions of the judgments of other nations demand that if we be not inferior as a race, we shall improve to a paradise by labor, and by the application of the arts and sciences. We must find wherewithal to lay the foundation of an abiding negro republic, whose perpetuity shall be guaranteed by the general education and intelligence of the people. For nations, like individuals, cannot succeed to any great distinction, unless industry, perseverance, and straightforwardness towards all with whom, without distinction, they shall chance to deal, be permanently established prerequisites and active principles.

We must adhere to the binding requirements of the Constitution; but such laws should be enacted from time to time, in the progress of our development, as shall encourage and invite foreign capitalists to make investments in the country.

• A very important policy, which it will be the earnest effort of the administration to carry out, relates to the regulation of the finances. We must guard against a recurrence of an insufficiency of income to meet the expenses of the State, for where this is so frequent, as to establish a large annual average against the Republic, it is certain to lead to serious consequences. Our real danger lies not in the actual amount of the debt contracted, as it has been thus far among our own people, but in the rate of its increase. If there be no probability that the increase will cease, there can be no security against ultimate, perhaps early, national bankruptcy. The customs duties, our chief source of revenue, are dependent for their augmentation upon an increase of the consuming power of the people. Advance in this branch of the revenue will depend upon the improvement of the people, native and Liberian, and upon those additional facilities for the interchange of commodities in the interior of which we shall soon speak.

We must have a sound par-value currency. Import and export duties should be paid in the old currency and in gold and silver coin. The old currency should be taken out of the hands of the people, if they will consent to take "greenbacks" for it at a par exchange, upon the authority of a law which you may think proper to pass; the holders of the said currency making known the amounts they severally possess. The aggregate amount of it out is supposed to be between fifty and sixty thousand dollars. This proposition carried out will considerably relieve the depressed condition of our currency. I have no doubt that the sum required for the aforesaid redemption in "greenbacks," can be secured upon a loan of six per cent., paying the interest in gold, and the principal in a given time to be settled by an authority of an act of the Legislature. If we pray, nothing doubting, and exert ourselves, the money will come from somewhere, either in "greenbacks" or gold.

Know ye, friends, that the source of all earthly riches is labor. When intelligently and constantly pursued, whether by farmers, mechanics, common laborers, doctors, lawyers, and scientific men, or men of literary or mercantile pursuits, a proper industry will not fail to produce a good living, if not substantial fortunes.

The dignity of labor, then, is the means by which good faith in all our transactions can be most nobly sustained; and it cannot generally be national unless it be common in the case of every man, woman, boy, and girl able to work. The ease and comfortable circumstances which will speedily accrue to these labors in a country rich by nature like ours will soon drive all the drones out of the bee-hive.

If we can more fully organize, not to say inaugurate, a proper system of labor, our general prosperity must and will be sure. We shall always have a par-value currency. I have promised that the fifty or sixty thousand dollars of our old currency shall be, at least, on a par with American "greenbacks," and, further, *it shall remain so*. So soon as a little time shall have elapsed, this state of things can be brought into being.

As I have remarked, the work which is to be accomplished for the general prosperity of the country, the virtue of the people, and the honor of the race, is truly great and arduous. And notwithstanding on my part a naturally awakened diffidence is felt in the ability to secure the ultimate ends had in view; yet this diffidence is somewhat mitigated by the recollection of the trite saying, which I must repeat here, that "where there is a will, there is a way." In the exercise of this will, I am sure you feel to join and participate, and thus united and untiring efforts will be put forth to give to our own countrymen and the world, the fruits of a prosperous and happy home.

I now come to consider another very important item in the policy of the administration upon which we are entering. The work which we propose may seem arduous. I believe it is; but it is my conviction that it is practicable; and "where there is a will there is a way."

In a country like ours, destitute of large navigable rivers or canals penetrating the interior, where indigenous and spontaneous wealth covers the ground, the necessity of railroads, must be at once evident. I believe that the erection of a railroad will have a wonderful influence in the civilization and elevation of the native tribes. The barriers of heathenism and superstition will disappear before the railroad and its concomitants, as frost and snow dissolve before a summer's sun. This is one of the most efficient means by which God's promise made concerning Africa is, in my opinion, to be fulfilled.

I do not deem it necessary to demonstrate to you the utility of railroads. We have numerous examples of their beneficial effects all over the civilized world. And we should endeavor to follow such examples as far as they can be adopted in our circumstances, to promote intercourse between distant portions of the country, and to facilitate the interchange of commodities, commercial rarities, and indigenous productions, between Liberia and foreign countries.

The surest and quickest, as well as the most permanent and profitable plan to evangelize and civilize Africa, is first to invite intercourse with the inhabitants, through their natural instincts, which are always alive to what is curious and profitable in trade. The natives will readily consent to do all the manual labor in the construction of railroads for comparatively small pay and kind usage.

After the completion of the roads, the natives will become the best of customers, to bring the cam-wood, palm-oil, ivory, Mandingo gold, cotton, country cloths, peanuts, iron-ore, hides, bullocks, sheep, goats, rice, and other things too numerous to mention, to the Liberian markets on the sea-board, and thus multiply indefinitely the exportable products of the country.

I repeat, that you, gentlemen of the Legislature, are to conceive such a system of legislation upon the subject of railroads as shall make it to the interest of foreign capitalists to furnish the money, and to build up Liberia, that her light may illumine the neighboring and remote portions of Africa. Scientific men are also to be invited by the same means to survey the shortest and most appropriate route to the cam-wood and palm-oil forests, and to superintend the progress of the railroads until passenger and freight trains shall have plied on them long enough to enable them to be left in the hands of skilled managers, engineers, and employees from among our own people who can substitute their places.

The next item in the policy of the administration, over which I shall have the honor and privilege to preside, will be the establishment of a National Banking Institution, which must be founded with great care and deliberation, and a clear and distinct appreciation of the great benefits it can confer.

The bank should be so established that its paper can be kept at par. To this end, its issues ought to be a lawful tender for everything except duties on imports and exports, and interest on the public debt.

The National Bank ought to be one of discount and deposit, without its allowing interest on the latter. The best paper should not be discounted at longer dates than sixty or ninety days, with grace, according to usage. None but honest, indus-

trious, fair-dealing people, who can give one or more known solvent endorsers like themselves, should be accommodated thereat. The discounted notes should always be issued upon the fixed law of the bank, to be paid in gold or silver, or any produce which may or can be exchanged at once for the equivalent sum discounted in coin, because the discounted paper on which bank bills had been paid might become complicated in a dozen transactions, all growing out of this one. For instance: A gets his note of \$1,000 discounted at ninety days, and receives bank bills for \$940. He then buys with the money rice at a low price; and subsequently sells the rice he paid \$940 for at an advance of twenty-five per cent. on the total sum, and trusts B, and takes his note for sixty days. A either takes this note to the bank and gets it discounted, or pays it to C, who gets it discounted. So the process might be continued in a manner to break any bank if such things be not guarded against. For there might be easily the sum of \$10,000 or \$12,000 growing out of a transaction of \$1,000. Hence, banking must be understood in the detail of business to be successful. For there would be, perhaps, but \$1,000 among them all to pay the first sum discounted.

"Banks, where not conducted by men of probity, skill, and caution, are very apt to excite and influence a spirit of speculation and gambling. They do this by furnishing speculators with loans and discounts, by means of which they are not enabled merely but tempted to engage in hazardous enterprises. And, for a time, or while the process is going on, everything wears an air of prosperity; and those old-fashioned houses, as they are called, that carry on legitimate business on capital of their own, are frequently undersold, and driven from the market by the competition of adventurers, trading on the funds of others, ready to encounter any risk, and living in the greatest splendor. But at length the thing is overdone, the bubble bursts, the worthless machinery, fictitious bills, rediscounts, and so forth, are exposed, and the tragic comedy is wound up by the offer of a composition of some one shilling or two shillings per pound. Bankers and money-dealers, who employ the money entrusted to their care in so reckless a manner, are fitter for prisons than the situation they so unworthily fill. It would be a great stretch of charity to suppose that advances of the kind now alluded to can be wholly the result of imprudence. Bankers have peculiar means at their disposal by which to become acquainted with the character, position, and capabilities of those who apply to them for advances. And it is their duty to avail themselves of those means to distinguish between the careful and the improvident or reckless trader—between the man who may, and the man who may not, be trusted."

Money is required to carry on banking operations. The well-being of the country, and the cause to which this administration is committed, require your legislative authority to borrow on the best terms just such a sum, either in gold or "greenbacks," as the bank can use to great advantage, and no more than can be easily paid back within a given time, with all the essential conditions annexed.

Another very important subject to which the attention of the incoming administration will be constantly directed, is that of the general education of the people. This subject yields to none in importance. It will be my endeavor to secure the establishment of an efficient and practical common-school system to reach, in its operations, beyond our settlements and embrace the numerous aboriginal population under our jurisdiction.

The whole Republic ought to be divided into school districts, each of which should be compelled by law to have at least one school open nine months in every year. Parents and guardians ought to be constrained to send thereto, punctually, all children within certain ages. The inhabitants of every district ought to be taxed such a per cent. on their whole property as shall furnish a sum equal to the payment of the schoolmaster and others required to make the plan a success. This fund should be called the Common-School Fund.

A distinguished American divine wrote to me two months since, that if Liberia would supplement the balance of pay towards paying females \$150 a year, he wished to furnish a hundred teachers, or the money to pay them, which would be \$15,000. I mention this to show you what value the wise and good of America put upon education, and what interest they feel in us only as we shall prove true agencies in God's hands to bring about, to the extent of our power, the regeneration of Africa.

Imagine that school-houses and churches occupied the sites now covered by ignorance and superstition; that the natives and Americo-Liberians had, in a high degree, become civilized, enlightened, and Christianized; that the evergreen arbors of the forest had given place to the well-cultivated fields of the husbandman; that the mechanics of the various trades could find an abundance of business, and ready good money to sell their manufactures for to eager buyers; that the railroad, the ship, the merchant, the mariner, and the day laborer could be found to harmonize with and for the interest of all classes of society; that peace and plenty abounded from one end of the country to the other—what a blessing under such circumstances would Liberia be to this continent!

To bring about these glorious results will be the constant

aim of the administration, to produce general content and happiness in the country by improving the condition of the masses. Let the people know that when they labor they will receive proper and reliable compensation, and there will be no lack of industry in the land. There is no incentive to exertion equal to the full possession of its rewards. Such a state of things will produce among us better men in all the relations of life, better husbands and parents, and neighbors and citizens, more comfortable, more educated, more moral, more religious. And the disadvantages and failings which beset us, having been originated and aggravated by our unfortunate antecedents in America, may be seen to have diminished and removed by an enlarged, intelligent, and virtuous freedom.

The measures which shall thus increase the happiness and exalt the character of Liberians will render our country attractive to the thousands of negroes now in exile, who are looking for some permanent home; and a healthful immigration to our country of men who will be useful and efficient co-operators in our work will be stimulated. We all admit the pressing need of civilized and Christian emigrants from abroad. For, however much the negroes in America may have been hated, and despised, and oppressed; however much their manhood may have been crushed, they have for the most part been trained under the industrial influence of an energetic example, which their oppressors could not withhold from them. We need the benefit of that training, of that energy and industry in this country. And, if duty to their race does not suggest their exodus from the house of bondage to the land of their forefathers, we must bring to bear upon them the incentive of self-interest. It shall be the constant endeavor of the administration thus to stimulate immigration.

There was a time when we could sympathize with the intelligent colored people of the United States, in overlooking the claims of Africa upon them, on the ground that they ought, under whatever obloquy or persecution, to remain in that country in the hope of aiding their enslaved brethren. But slavery is now abolished, and the cries of Africa for their assistance are as loud if not louder than ever. It is not for me to mark out a course for the intelligent leaders of the colored people in America; and yet I cannot but think that by no possible means could they so effectually gain a position of respectability for the entire race, as by hastening to these shores and teaching Christianity, energy, and industry to the millions of their beighted relatives.

Another leading object, in conclusion, with the administration will be the improvement and incorporation of the native tribes contiguous to us, and the formation of friendly alliances

with distant and powerful tribes, who, we learn, are anxious for intercourse and amicable relations. The aborigines are our brethren, and should be entwined with our affections, and form as soon as possible an active part of our nationality. In fact, we cannot have a permanent and efficient nationality without them.

Fellow-citizens, I regard the Liberian nation as sacred. God has planted us here, and through all the vicissitudes of our existence, His hand has been plainly, visibly, directing our affairs. God has set Liberia, as it were, upon a hill on this continent. He has put His temple in the midst of her. He has subdued over and over our powerful foes. He has supplied our deficiencies, and enlightened our ignorance. He has in a thousand ways upheld us. And are we to suppose He has done all this for naught? Has He not put us here for a purpose? Is there not a career before us of civilization, of religion, and of humanity? Surely, we are here to take our native brethren by the hand and teach them how to live, until there shall grow up on this continent a negro community, prosperous, educated, civilized, and Christian, whose voice shall be heard and respected in Europe, Asia, and America.

And that this time will come I hold to be no vain prophecy, foolish as it may appear to those who are accustomed to think disparagingly of the negro. I have faith in it, because the promise stands recorded in holy writ; I have faith in it, because I see already foreshadowings of its fulfilment in the progress thus far made in Liberia, in spite of occasional loiterings and backward steps.

For my own part, I must beg to be allowed to say here, that I do not expect immunity from the criticisms of our opponents, nor do I ask for it; but I shall endeavor so to act for the good of the people, that while allowing our opponents, in accordance with our free institutions, the utmost latitude in their criticisms of the administration, while allowing them the greatest freedom to assail us in hostile speeches, they shall not be able to shake our stability by their votes. While I repudiate all intention or desire to perpetuate the administrative strength of the Government by patronage, it will be my aim so to act, as that I shall be able to appeal with confidence to the gratitude and moral instincts of the people.

Liberia, fellow-citizens, must advance. She is marching onward with a providential history behind her, and a beneficent destiny before her, and woe to the man who shall seek to check her course!

EDWARD J. ROYE.

MONROVIA, January 3, 1870.

CLIMATE AT CAPE PALMAS.

The influence of mountain-ranges or large plains, high forests or barren regions, large lakes or rivers, etc., on the climate of a place is well known.

The climate of this Western Coast, from the Senegal to Fernando Po, is almost uniform, with the exception of a small portion, extending about one hundred miles on either side of Cape Palmas. The *Harmattan winds*, that blow with more or less interruptions during December, January and February, from the Senegal to Monrovia, and from the St. Pedro river to the Niger, are scarcely felt at and around Cape Palmas; while the Southern winds ["salt winds"] touch Cape Palmas and neighborhood for two or three months in summer, almost exclusively. Thus it happens, that the winter of the Northern Hemisphere, to which we belong, is the hottest season around Cape Palmas, and the coldest to our neighbors East and West; and that the Northern summer is the coldest time at and around Cape Palmas, although the warmest on the rest of the West Coast. The question is: What shelters the Cape Palmas region against the Harmattan in winter? and what directs the winds from the South-pole to strike the Cape Palmas region almost alone? This latter fact may be explained by the more Southern position of Cape Palmas; but is there a large lake at the head of the Niger, which is due North from us? or do the Kong mountains screen us more than others?—*West African Record*.

LETTER FROM REV. G. W. GIBSON.

MONROVIA, November 3, 1869.

You, as well as other friends of the Mission, will be pleased to learn that most of our communities have been lately visited with a gracious outpouring of the Holy Spirit's influences. There has been in this town, particularly, a very extensive religious awakening, and a goodly number of hopeful conversions. All four of the denominations of Christians here have been blessed, and numbers added to each. Next Sabbath, D. V., it will be my privilege to admit to the Holy Communion twenty persons hopefully converted, and desirous of joining our church. Nine of these are young men; two of whom feel that they are called to the ministry, and are desirous of entering a course of preparation for Missionary work among the interior tribes. These, with the two students received some months ago, (who I am thankful to say are now supported by some friends through the kind efforts of Dr. Dyer,) will give me an interesting and hopeful nucleus of a Theological Training-school for preparing laborers to enter this wide field. Thus, while there is much

(on in the minds of some with regard to continuing their

support to the Foreign Missionary work, God is here with us, cheering our hearts and blessing our efforts, feeble and humble though they be.

I have now in connection with my church four students: two are supported as above-mentioned, and two are not; will the Committee defer making the appropriation for the school-house which I asked for some months ago, and take up at once the support of the last two students? If necessary we can continue the parish-school in the church longer, as I deem the preparation of instruments for the work more important just now than the erection of a school-house.

I have just this morning received a letter from Brother S. W. Seton, at Hoffman Station, Cape Palmas, speaking encouragingly of the work at his place.

I had intended to write you by this mail, asking leave of the Foreign Committee to visit the United States next spring; but I feel now that I must not leave since my health does not absolutely require it. While a little rest would, I am sure, do me good, yet I am not willing to take a step just now that would interfere with the progress of my students.—*The Spirit for Missions*.

WEST AFRICAN PRESBYTERIAN MISSION.

Our work in the Republic of Liberia continues the same as in former years. Most of the evangelistic work is done among the American settlers, though something is attempted among the heathen tribes. There has been much religious interest at Monrovia in all the churches, and many scores have been awakened. At other points some of the congregations have been blessed with special tokens of God's presence. The Alexander High School has been sustained, and, since the death of Mr. Boeklen, is under the care of Mr. C. D. Ferguson.

Rev. H. W. Erskine says, in his letter of October 22: "We are in the midst of a glorious revival of religion in Monrovia, Clay-Ashland, and Millsburg." At a later date, he speaks of four persons admitted to the church at Harrisburg, and one young man recommended to the Presbytery as a student for the Gospel ministry. At Clay-Ashland several were soon to be received.

Rev. C. De Herr, writing from *Corisco*, September 27, says: "After the usual morning service, seven persons, four adults and three youths, stood up before the congregation and boldly professed their determination to forsake heathenish superstition and seek the living and true God. In this manner they were received into the Catechumen class." Rev. R. H. Nassau speaks in his report of the healthful state of the church in the midst of



the great temptations by which the members are surrounded, and especially the deleterious influences of intemperance. There had been seven adult baptisms during the year, two restorations, two excommunications, and five suspensions. In the Catechumen class were twenty-five, seven of whom had lately applied for admission into the church, but six of them, though giving evidence of sincerity, were continued on trial a little longer. The attendance on the prayer meeting was good, and the thirst for knowledge among the people was increasing.—*Foreign Missionary*.

THE SPIRIT POURED OUT.

A letter from Monrovia, dated Nov. 3, 1869, seems to indicate that our resumption of labor in Liberia meets the Divine approval. It is a favorable circumstance that young men are frequent among the converts. After receiving suitable training, they will be among the most useful laborers among their countrymen. The writer says:

With feelings of gratitude to Almighty God I write of the gracious and refreshing visitation of the Spirit, with which the churches have been blessed in this land. Hundreds of souls have been converted to God in various parts of the field. For three weeks the interest of the churches has been kept up in this town unabated. There have been large ingatherings in all the churches. The Providence Baptist church here, of which I am Pastor, has been unusually blessed, and twenty six souls have joyfully professed faith in Christ.

A very interesting feature of this revival is the large number of promising young men who have come forward. Surely the Lord intends great things for Africa. Surely He is about to raise up laborers for His harvest. The field is white unto the harvest, and God is converting young men to go and thrust in the sickle. Glory be to His name. Now we feel the need of a training school, in connection with our church, for ministers. Men and brethren, help. Come up to the help of the Lord, to the help of the Lord against the mighty. Africa must be redeemed, and there is a great work before us.—*The Baptist Missionary Magazine*.

VISIT TO KING MASABA.

Bishop Crowther (native African) has returned from a trip up the Niger, in company with English officers and merchants, to visit King Masaba, of Bidda, whom he had not seen for eleven years. This Mohammedan king is becoming powerful. At present he seems to be well inclined to the English, and

'tolerant of Christian missionaries. One station, Lokoja, is in his jurisdiction.

Bishop Crowther had received repeated invitations from the king. He, with the Europeans, took passage in the steamer "Thomas Bazley" to Egga, on August 25. Two other steamers arrived a day after at Egga. Forty-four Europeans were on board, and all well and cheerful. Three boats from the steamers carried the passengers up stream. After four hours' pull they entered the mouth of the Tshantshagga, on the left side of the Niger. In 1865 a steamer explored this river with the late Dr. Baikie on board. Its windings, however, are inconvenient for large craft. After three days of pleasant and troublesome travelling, in heat and cold, rain and sunshine, they arrived at Bidda, a town of 110,000 inhabitants. The houses are built of sun-dried bricks, clay walls, or grass matted and bedaubed with clay. The town is walled in, with trenches all around, in an oval shape. The circumference could not be less than ten miles. The king had sent fifteen horses to meet the travellers. After their arrival he sent them fifteen sheep, forty turkeys, one thousand yams, many fowls, pumpkins, green corn, sugar cane, mats, (beds,) honey, shea-butter (a sort of ointment,) cowries, and cooked provisions, a hearty reception to ten white and three black men and their attendants. The king was kind throughout the visit. The Europeans gave presents in the interest of the Government and commerce. Bishop Crowther gave a cup and plate, six yards of floor carpet, two silk scarfs, a silk cloak, and other needle-work sent to him, and two neatly-bound copies of the Gospel St. John, in Arabic, one for King Masaba, and the other for the Sultan of Sokoto, besides six copies to be distributed among his mullams. The king was pleased, and promised to forward the Sultan's book. The people speak Hausa, but the king understands Yoruba perfectly, Bishop Crowther liberated and took with him three slave children to be educated.

All parties were satisfied with the visit; former distrust and jealousy seems to have died out entirely, and the Niger countries, far up into Africa, open more and more to the Gospel and peaceful commerce.

GABOON MISSION—WEST AFRICA.

LETTER FROM MR. WALKER, OCTOBER 20, 1839.

This letter from the long-trying and faithful laborer now alone at the Gaboon, opens with intelligence more cheering than he had been previously enabled to communicate for many months. But it closes with statements which may well cause Christians to respond earnestly to the call for prayer in behalf

of a heathen people, cursed and wasted away by the traffic in rum from Christian lands; and for the Christian missionary called to encounter such evils brought in from his own home, and creating a barrier against his success more hopelessly impregnable than all the native paganism, vice, and degradation of that people.

Additions to the Church. I wrote in July, about the circumstances of two young women, the oldest in our school, who were received to the communion of the church. Two young men were also received at our quarterly communion, October 3. One was received on letter and examination, he having been baptized in Gottenburg, Sweden, and educated in a Missionary Institute near Stockholm. He had been absent from Gaboon about ten years, but had spent the greater part of the time as a sailor in a Swedish vessel. His education is therefore very superficial, for it is not possible to take an unlettered African and educate him very highly in three years. He gives good evidence, so far, of being a sincere Christian, and his religious habits and training in the Institute seem to have been very good and thorough. I have hope that he will stand firm, and be an honor to the cause of Christ and a blessing to his countrymen. He is about 22 years old.

The other young man is a native Mpongwe. His father died a few years since, of leprosy, after many years of suffering. I am afraid there are symptoms of the same disease in the son. He is the best scholar we have had in the school for many years, and is now, and has been for a long time, an assistant teacher in the boys' school, and gives good promise of usefulness. He has, first and last, in Mpongwe and English, committed most of the Bible to memory, and has a good knowledge of Bible history, and of the doctrines of the Christian religion.

Other Inquirers. There are others still inquiring. One young man, who was formerly connected with one of our out-stations, and learned to read and write, has just professed to give up all for Christ. For him I rejoice with trembling. He is a man of strong mind and character, and if a sincere Christian, will be a useful man. But he is engaged in trade, and has many pecuniary obligations to settle before he will be free.

The Curse of Intemperance. Alcohol is the burning curse of this country. And the traders, with one exception, are as remorseless as the grave. If they can gain a few pounds of ivory or india-rubber, they care not if the liquor they sell destroys
7 living being in Africa. There is perfect recklessness in who come here; no thought for anything except for the gain in the two or three years they are to remain.

And how many of them, when counting the few days to their departure, and seeing home and all its joys so near, were cut down in a day! Death laid his hand on them, and visions of home became dark as Erebus. And there was no miracle and no special providence in this. It was only rendering to every man according to his deeds. And if rum has killed a fourth or a third of this people since we came here, it has killed quite as large a proportion of the traders who have sold the poison. We hear no more of the slave-trade on this coast. God has thrown a wall of fire around it, which the white man must penetrate with great caution, and it will be a sure defense against any general invasion. But Satan is not to be thus defeated, and where the foot of the white man has never trod, the fiery stream of alcohol rolls and burns, causing waste and anguish and horrors greater than the middle passage ever witnessed. Some people wonder why the coast tribes of Africa waste away and disappear. It is no wonder to one who lived here, with his eyes open, unless he himself has come within the maelstrom. The coast is beleaguered with the hosts of Satan; and they are bold, persistent, untiring, unscrupulous, and unmerciful. If you wish to know some of the concomitants of the rum trade and rum drinking, read Prov. xxiii. 33. These are our real obstacles. Heathenism is bad, but unmixed it is not impregnable. Nine-tenths of the liquor exported from Liverpool comes to this coast. American traders generally are the same.—*Missionary Herald*.

From the New York Times.

COLONIZATION MEETING IN NEW YORK.

A meeting of the American Colonization Society was held on Sunday evening, March 20, in the church of the Ascension. The Rev. John Cotton Smith, D. D., rector of the church, presided, and, after a few preliminary remarks, introduced the Rev. Dr. Orcutt, Secretary of the Society, who gave an interesting historical sketch of the Society. He said the American Colonization Society was organized in Washington, D. C., in 1816. The first emigrants sent to Liberia under its auspices embarked from this city in 1820. Every year since the Society has colonized more or less in that land, the whole number of colonists up to the present time, including re-captured Africans, being nearly 20,000. The whole number sent during the past four years is about 2,400, which is a larger number than ever before sent in the same period, except in one instance. Nor do these constitute half of the applicants who desire to go. And we have abundant testimony from reliable sources to show that the emigrants sent since the war were of the better class of

the freedmen of the South, and that they are pleased with their adopted home. Dr. Orcutt, in substantiation of this statement, read extracts from several letters which he had received from the settlers of Liberia, and now, where paganism reigned supreme a few years ago, we behold a Christian civilization with all its attendant blessings. A good crop is certainly proof that the seed sown was not worthless, and that more of the same sort may be planted with hope. Hundreds of emigrants have applied for a passage this spring; and the Society actually needs \$50,000 to meet present demands upon its treasury. By the gift of one man the Society owns a ship which will comfortably accommodate six hundred people. It also has a Colonization building in Washington, which is a source of some income from rents. The Executive Committee are men of intelligence and high position worthy of the respect of the Christian community.

Judge Van Cott, of Brooklyn, was next introduced, and said that now the American Colonization Society, through its Auxiliary in New York, appeals for aid to push forward its work. He said that after reviewing the history and record of the working of the Society since its foundation, he could bear testimony to its efficiency. In fact, one need but to glance at the prosperous condition of that little Republic, governed and ruled entirely by colored men, first established and nursed by this very Society, to find ample proof of its worth. Moreover, looking at the matter from another stand-point, we find that insurmountable prejudices prevent the negro from ever holding any but an inferior position in our land. It is impossible that the African and Caucasian races should commingle. How fearfully then must the knowledge of this inevitable state of things weigh upon the minds of the better classes of the blacks. It is but natural that he should want to go where he can advance himself and feel indeed a free man. Now, then, it is our duty as Americans to assist him to do it. We must bear in mind that our ancestors have transmitted to us a debt the payment of which heaven itself exacts. We have enslaved, oppressed, and crushed this people, and common justice demands of us this reparation. Also, be it remembered that these men and women bear with them to their kindred civilization and the saving influence of Christianity. Shall we then, Christians, refuse to aid in the transmission of the "glad tidings" to these 150,000,000 of people, or leave them still in their heathenism?

Rev. Dr. Tyng followed Judge Van Cott, and briefly related his knowledge of, and connection with, this enterprise. He stated the absolute necessity of sending all the better classes of men: lying for transmission, inasmuch as the last hope of civilization now rests with the black race itself. We

have seen, said he, two generations of white missionaries who have gone to that field of labor whence they have passed away, and how great has been their success? No; the chance of winning over to the foot of the cross their race is the work of the colored missionary colony and the Republic of Liberia. I ask you, every Christian man, then, to unite with this enterprise and aid in its accomplishment.

A collection was then taken up, and the meeting brought to a close.

From the Hartford Courant.

CONNECTICUT COLONIZATION SOCIETY.

At a meeting of the officers and friends of the Connecticut Colonization Society, held last week at Hartford, the Rev. D. C. Haynes, District Secretary of the American Colonization Society, presented the claims and objects of the Society, with a view of awakening a new interest in the Christian and benevolent enterprise for which he is laboring. Mr. Haynes said that he had engaged in this work with particular reference to the interests of African civilization and the freedmen of our country. During the war he served them in connection with the American Freedmen's Union Commission, and the National Freedmen's Relief Association, societies formed for temporary aid, and wound up with the war. It became apparent to him, in the progress of this work, that many of the freedmen would eventually desire to remove to Liberia for their own benefit and that of their fatherland. In corroboration of his belief is the fact that the American Colonization Society has carried over and settled in Liberia twenty-three hundred and ninety-four persons within the last four years; and has now the names of nine hundred applicants for a passage in May next. No efforts are put forth by the agents of the Society to obtain emigrants; its chief solicitude is to defer and quiet those whom it cannot send for want of room in the ship and of funds to defray the expense of transportation. The Society owns a large first-class ship, which makes two voyages annually to Liberia, and can carry six hundred emigrants at a time. The sum necessary for the passage and support of each person for six months in the Republic is one hundred dollars. Several inquiries were made by gentlemen present and answered by the Secretary; and, after a free interchange of views and a full discussion of the whole subject, the following statement and resolutions were unanimously adopted:

The emancipation of the former slaves of the United States, and the civil rights afforded them here, give them entire freedom of choice, either to remain in this country or to go elsewhere for a permanent home. Many of them

have already expressed a strong desire to remove to Liberia, which offers to them the inducements of a genial climate, a fertile soil, a kindred people, an established republican government, and the full enjoyment of social, civil, and religious privileges.

Therefore, Resolved, That we feel it our duty to renew our aid to the American Colonization Society, and to invite our fellow-citizens to join us in this benevolent work.

Resolved, That we welcome to Connecticut its District Secretary, the Rev. D. C. Haynes, and trust that he may meet with the same favor and success that have attended his efforts elsewhere in behalf of the freedmen and of Africa.

Rev. ABNER JACKSON, D. D.

Rev. WILLIAM THOMPSON, D. D.

Rev. J. ASPINWALL HODGE.

Rev. WILLIAM W. TURNER,

JAMES B. HOSMER,

JAMES T. PRATT,

DANIEL P. CROSBY.

CHARLES SEYMOUR.

H. H. BARBOUR.

DANIEL PHILLIPS.

THE CAUSE IN NEW YORK.

The wonted interest of our churches in the subject of African Colonization, has, during the last three months, been considerably revived by the organization of a new Society. This is known as the New York Colonization Society, and is to be, in all respects, auxiliary to the American Society located in Washington, and established in 1816. The necessity for some such branch as this in our city has long been apparent. In former times, when the same individuals who were most prominently engaged in the direction of the Parent Society, were found residing near New York, their influence was immediately exerted for its promotion. Now, however, its constituents are widely scattered through all the States and Territories, and the same reason which makes auxiliaries so efficient to the American Bible Society would render useful, at least at the great centres of benevolence, such assisting branches. Most prominent clergymen and laymen of the various denominations give their countenance and support to this plan, the President of the Auxiliary Society being the distinguished Professor Morse, a name of world-wide celebrity.—*The New York Correspondence of "The Presbyterian" of Philadelphia.*

A new impetus has recently been given to the cause of African Colonization by the formation in this city of a Society, auxiliary to the American Colonization Society, under the Presidency of Professor S. F. B. Morse. This new organization has been holding several meetings lately in New York, Brooklyn, Newark, and other cities in the vicinity; and, by spreading before the public the facts as to the present success and the progress of the Republic of Liberia, has obtained considerable sums of money for the Parent Society. On the second Sabbath evening in July, the spacious St. Ann's Episcopal church, on Brooklyn Heights,

was filled with an audience of persons who seemed deeply interested in the Colonization cause, and who contributed liberally in response to addresses by the Rev. Dr. Haight, and other clergymen. On the following Sabbath evening a similar meeting was held in the Collegiate church, corner of Fifth avenue and Twenty-ninth street, which was addressed by Rev. Dr. Maclean, of Princeton, Henry Day, Esq., of this city, and others. The statements made at these meetings show that recent events and developments have opened new opportunities of usefulness for the Colonization Society. These circumstances seem to awaken the efforts of all the friends of the African race, and of the Republic of Liberia.—*The New York Correspondence of "The Interior," of Chicago.*

THE FIFTH PRESIDENT OF THE REPUBLIC OF LIBERIA.

On Monday, January 3, 1870, Hon. Edward James Roye was inaugurated President of Liberia. The election of Mr. Roye is the triumph of a party which have been striving for several years to obtain such a position in the country as would enable them to carry out certain principles which they regard as indispensable to the proper growth of that African nationality.

Edward J. Roye was born in Newark, Licking county, Ohio, February 3, 1815. His father, John Roye, was born in the State of Kentucky, but an unadulterated descendant of one of the tribes of the African continent—the Eboe—whose characteristics of industry, activity, energy, and independence of spirit were visible in the mental and moral lineaments of John. Though born and reared under the disadvantages and disabilities which in those days depressed the negro in the United States, he soon, by his indomitable purpose and untiring energy, freed himself from the trammels of poverty and ignorance, and when he died, in 1829, left his son Edward, in addition to some personal property, six hundred and forty acres of land and a few town lots in and near Vandalia, Illinois.

Among the few colored children admitted to the schools of Ohio at that period was the subject of this sketch. His thirst for knowledge soon became apparent, and he made rapid progress in reading, writing, arithmetic, and other branches of elementary knowledge. After a while he gained admittance to the Newark High School, an institution which had numbered among its preceptors men eminent for their literary acquirements, among whom was the distinguished elocutionist,

Bronson. During the time that young Roye attended, it was taught by Mr. Chase, the present Chief Justice of the United States, a nephew of Bishop Chase, President of Gambier College.

Having succeeded in the necessary preparatory studies, he entered the University at Athens, Ohio, in the spring of 1832, where he spent three years, leaving at the close of the fall term of 1835. The Rev. Robert G. Wilson, D. D., of excellent and fragrant memory, was at that time President of the University.

After leaving the University, Mr. Roye taught school for a few years in the city of Chillicothe. With that provident forecast and prudence with which his life has been marked, he saved money enough to enable him to enter upon the sheep-trading business, in prosecuting which he made a trip to New Orleans, and realized by that adventure near one thousand dollars.

At this time he had the care of a crippled mother, to whom he devoted the most affectionate attention, for which he had the respect and goodwill of all who knew him. Leaving his mother in comfortable circumstances, he set out in the fall of 1837 to find the lands left him in Illinois by his father. To make the journey as profitable as possible he bought a buggy and two horses, and, with a variety of goods, stated upon his tour. Owing to the imperfect condition of the roads at that early period, his horses were so worn down that he was obliged to stop at Terre Haute, Indiana, where he purchased a large two-story building and opened a shop with the remainder of his goods, hired barbers, and established the first bath house in that town.

Mr. Roye's success in business was now rapid, and his mind, disciplined by culture, began to look to the future, and to consider the question of a permanent and congenial home. The death of his mother, in 1840, severed the ties of affection that had bound him to his native land. About this time, too, the leaders of the colored people began earnestly to discuss their condition in that country, and to hold conventions for the purpose of adopting measures for their elevation. Mr. Roye, whose education and refinement made him unpleasantly sensi-

tive to the burdens and deprivations of his race, eagerly attended some of these conventions to learn if anything could possibly be done for his people in the United States; but he soon became satisfied that the remedial measures proposed were partial and defective, and must be powerless to effect their purpose as long as the negro remained in this country. He saw that the prejudices of race, the competitions of labor, and the rivalry of a superior wealth and education would never accord him an equal chance in the United States. He felt that the negro must be placed beyond this prejudice, in a country where nothing would obstruct his progress but a lack of energy and enterprise. He accordingly made up his mind to emigrate to Hayti; but, while residing at Oberlin, whither he had gone to study the French language to prepare for his residence in his new home, he changed his mind and concluded to go to Liberia.

On the 2d of May, 1846, he embarked in New York with a stock of goods for Liberia, reaching his destination June 7th. On his arrival at Monrovia, being much pleased with the appearance of things, and the encouraging prospects for the future, he concluded to make Africa his home.

His energy and tact as a merchant have placed him in the front rank of the commercial community. He has owned several vessels, and he had the honor of first carrying the Liberian flag into American and European waters.

Mr. Roye has filled various positions of influence and usefulness in the Republic of Liberia. In 1849 he was Speaker of the House of Representatives, and he served as Chief Justice from the beginning of 1865 to the beginning of 1868. He has been a candidate three times for the presidency, as leader of the True Whig party, and has always received large majorities in his own county.

He has several times visited Europe on business, but, in the summer of 1866, he combined business with pleasure, made a somewhat protracted visit, and spent with Mrs. Roye a portion of his vacation in Paris.

His administration is looked forward to with great hopes by the masses of the people. Prominent among his most ardent supporters is Ex-President Warner. His policy is progressive. Among the measures which he proposes to carry

out are a complete financial reconstruction, without repudiation as a basis, the general education of the masses, colonists and aborigines, an improved system of roads for interior communication, the incorporation of the native tribes contiguous, and alliance with powerful distant tribes. For the efficient execution of his plans, it is proposed to add to the existing executive officers a Secretary of the Interior and a Secretary of Education. The antecedents of Mr. Roye are a guarantee that intelligence, energy, and integrity will mark his administration.

LIBERIA COLLEGE EXAMINATION.

The annual examination of the students in Liberia College took place at Monrovia, on Tuesday, November 30th, in the presence of a number of deeply-interested spectators of both sexes. Among distinguished persons present were ex-President Warner and the American Minister Resident, Dr. Seys, and his lady.

The subjects of examination were Latin, Greek, Arabic, Algebra, Geometry, Trigonometry, Surveying, Mental, Moral, and Natural Philosophy, Logic, and History. A novel feature in the examination, which elicited expressions of deep interest, was the introduction of an elegant manuscript Koran, written at Boporo, seventy-five miles interior from Monrovia, by learned Mandingoes. The students read from this manuscript. The professor of Arabic, the Rev. E. W. Blyden, is determined to do all in his power to encourage and develop the literature of the interior; and it is to be hoped that this department of the labors of Liberia College will receive the sympathy and aid of all the friends of African civilization and enlightenment.

THE FEAST OF RAMADHAN.

On Tuesday, January 4th, the Mohammedans at Vonsua, four miles from the settlement of Virginia, situated on the St. Paul's river, Liberia, celebrated the Feast of Ramadhan with religious services and general festivity. This feast commemorates the sending down of the Koran to their prophet Mohammed. The Mandingoes in and near Liberia keep it up regularly, with great spirit and enthusiasm.

THE BOPORO KING AND COUNTRY.

OPENING FOR MISSIONS AND SETTLEMENTS.

We are indebted to a life-long friend of Africa for the following interesting communications from Prof. Edward W. Blyden, of Liberia College, and from W. Winwood Reade, Esq., the celebrated British traveller in Western and Central Africa, giving impressions of a visit to the powerful King Momoru. It is a cause of rejoicing that the advantages and influence of Liberia are spreading, and that it has men of courage enough to begin a Mission and school in the Condo mountain region, ninety miles north by east of Monrovia:

MONROVIA, *February 5, 1870.*

DEAR SIR: I have just returned from a brief visit to the Boporo regions. Mr. W. Winwood Reade, an English traveller, author of "Savage Africa," accompanied me. Rev. G. W. Gibson, of the Episcopal Church, anxious to respond to the urgent calls which are so loudly made for teachers from that quarter, sent with me one of his candidates for Orders to open a school in that country. The King, Momoru, was not at Boporo when we reached that town, but at Toto-Korie, a fortified town ten miles on the east. We proceeded thither, where the King received us in fine style, and especially welcomed the teacher. Two days after we arrived, on Friday, January 21, he called his principal men together in a large open building in the town, and presented in their presence his own and his brother's children to form the nucleus of a school.

He exhorted the people on the importance of such establishments among them. He said that he himself having lived a little while at Monrovia when a boy, sent thither by King Boatswain—his father—had gained some insight into civilization, which had proved of so much advantage to him, and he only regretted that his knowledge was so exceedingly limited. He now felt grateful for the opportunity afforded him of introducing among the children of the country the advantages of book learning.

I then read a chapter from the Bible and prayed, after which I took down the names of the boys presented and gave them Primers. They seemed delighted. After introducing to them the teacher, who made a few remarks, and entreating them to be kind to him, I dismissed the assembly by permission of the King. That was a day long to be remembered by all who were present. To me it was a great and solemn privilege. Mr. Winwood Reade, who proclaims himself a free-thinker, and who has not much faith in Missions as religious agencies, could not resist the influence of the occasion. He drew up a paper, giving his impressions of the country, &c., which he left with the King. I send you a copy herewith.

Mr. Gibson has assumed a great responsibility in opening a school at Toto-

Korie. I hope he will be sustained by his Board. The Episcopalians are thus first in the field, but the field is large and needy.

Very truly, yours,

EDWARD W. BLYDEN.

Copy of a written statement made by Mr. W. Winwood Reade, and left with Momoru, King of the Condo country:

TOTO-KORIE, *January 22, 1870.*

I desire to state that, having paid a visit to Momoru, King of Bopora, resident in this town, he received me hospitably, and made me a handsome present when I left him. Momoru is evidently the most powerful King in the regions interior of Monrovia. He possesses the road from Musadu and other inland States to the sea; the whole of their trade is therefore in his hands. It is my opinion that the favor of this King should be cultivated not only by the Liberian Government, but also by missionaries, travellers, and foreign merchants.

Momoru, having received some education in Liberia, has much larger views than most native chiefs. On the present occasion, a school having been established under the auspices of Professor Blyden, of Liberia College, he has shown a most laudable desire to further the education of the children of his town. He is also desirous that missionaries, and indeed settlers generally, should take up their abode with him.

Toto-Korie, situated about ten miles east of Bopora, appears to me to be well adapted for a settlement. As a trading station it offers remarkable advantages, receiving as it does all the produce from the interior. The soil is suitable for all the requirements of a plantation. The situation seems healthy. Stores, &c., can be brought up from the Liberian settlements in three days, and it is naturally of advantage to those who attempt to exercise a moral and educational influence over these people that their ruler should be so well disposed towards projects of that kind, and apparently so well acquainted with the value of knowledge.

W. WINWOOD READE.

ITEMS OF INTELLIGENCE.

THE PENNSYLVANIA COLONIZATION SOCIETY is engaging, with renewed zeal, in the work of promoting the welfare of Africa and her sable sons. A stated meeting of the Board of Managers of the Society was held on Tuesday, March, 8. Eli K. Price, Esq., President, in the chair. The Delegates to the last meeting of the American Colonization Society presented an interesting report, and letters were read from a number of emigrants to Liberia, expressing their satisfaction with their adopted country, and their earnest hope that their friends would follow them.—*New York Observer.*

CANDIDATES FOR THE MINISTRY.—The Presbytery of Western Africa at its recent meeting in Sinou, Liberia, received three more young men under its care as candidates for the ministry, making six in all. Rev. Amos Herring, who has been permitted to preach the Gospel for fifty years, is at present supplying the pulpit of the Presbyterian church in Monrovia. He writes, December 29th, that thirteen persons had lately been received into the communion of that church. His own health, though in his 77th year, was remarkably good.

NATIVE CHURCHES NEAR MONROVIA.—The Methodist Church at Congo Town numbers twenty-six, all converts from among the heathen. There is a Sabbath-school with good attendance. The church has a pastor who gives his whole time to its interests. To the church in Louisiana nine have been added by baptism. The Sabbath-school numbers eighteen scholars.

SELF-SUPPORTING MISSION CHURCHES.—Foremost on the list stands, "the oldest mission on the West-African coast, that of the English Church Missionary Society at Sierra Leone." A contrast is instituted between the incipient labors of Rev. William A. B. Johnson in 1816, and the position of that Church now, as self-ministering and self-supporting, no less than ten parishes maintaining their own native pastors, and providing for the expenses connected with church ordinances and schools.

FROM THE WHITE NILE TO THE GABOON.—About two years ago, a French traveller F. M. Le Saint, planned a journey from the White Nile to the Gaboon, across the least known parts of Central Africa. He was well supported by persons of influence in France, and instructed by the various scientific societies, but died at one of the ivory trading establishments on the White Nile at the threshold of his undertaking. It appears that a successor in the bold scheme has presented himself in Lieutenant Bizemont. The Empress Eugenie has subscribed ten thousand francs towards the expenses of this journey, and the Societe de Geographie, and *Conseil* of the Isthmus of Suez, eight thousand francs each.

ROMAN CATHOLIC DIOCESE OF SAHARA.—A correspondent of the *Univers* says the Pope is about to give a proof of his solicitude towards France by creating beyond the French territory in Africa an apostolical vicariate, which mission will be for the present confided to M. Lavigerie, Archbishop of Algiers. That diocese will bear the name of Sahara, and comprise the immense space which ranges between Algeria and Senegal.

ACCESSION OF MISSIONARIES.—The Mission to CENTRAL AFRICA suggested by Mr. Moffat and Dr. Livingstone, was zealously commenced by the London Missionary Society eleven years ago. Successfully established, notwithstanding many disasters, it has continued to hold its ground. During the last two years three new Missionaries have been added to the former staff of laborers, and two others will join then next summer. The missionaries north of the Orange river will then be thirteen in number, of whom nine will be engaged in direct missionary work.

Receipts of the American Colonization Society,

From the 20th of February to the 20th of March, 1870.

NEW HAMPSHIRE.			
By Rev. J. K. Converse, (\$70.50.)			
<i>Portsmouth</i> —Miss Mary Rogers,			
Mrs. Dr. Burroughs, Dr. D. H.			
Pierce, Hon. Ichabod Good-			
win, Mrs. W. Williams, each			
\$10; C. E. Myers, \$5; W. H. Y.			
Hacket, Cash, J. H. Bailey, J.			
Brooks, each \$2; Mrs. J. W.			
Foster, Cash, each \$1.....	65	00	
<i>Claremont</i> —E. Goddard, \$5; D.			
M. Ide, 50 cents.....	5	50	
	70	50	
VERMONT.			
By Rev. J. K. Converse, (\$100.10.)			
<i>Barre</i> —Mrs. Cheney Keith, \$10;			
Dr. H. O. Worthington, Dr. C.			
H. Chamberlin, each \$1.....	12	00	
<i>Clarendon</i> —Col. Cong. Ch.....	8	15	
<i>Orwell</i> —Mrs. ASA YOUNG, to con-			
stitute herself a Life Member,			
\$30; Mrs. Ira Young, Miss L.			
Root, each \$10; E. M. Wright,			
\$3; Rev. Job Hale, \$2; J. L.			
Hammond, E. M. Bolton, D.			
C. Bascom, J. W. Boynton,			
each \$1; Col. Cong. Ch \$12.45....	71	45	
<i>Milton</i> —Col. Cong. Ch.....	17	50	
	109	10	
MASSACHUSETTS.			
By Rev. D. C. Haynes, (\$146.92.)			
<i>Boston</i> —Hon. R. R. Curtis, Ed-			
ward Blanchard, each \$50; El-			
liot Church Col. \$26.92.....	126	92	
<i>Charlestown</i> —George Hyde, \$10;			
G. D. Edmonds, Alfred Carlton,			
each \$5.....	20	00	
	146	92	
NEW YORK.			
By Rev. Dr. Orcutt, (\$439.64.)			
<i>New York City</i> —Mrs. F. F. Chry-			
stie, \$35; John Stewart, \$25; Da-			
vid Thompson, \$20; A. P. Bee-			
be, \$5; Col. in the "Church of			
the Ascension," \$54.40.....	139	40	
<i>Brooklyn</i> —Mrs. Margaret Dimon,			
\$50; H. C. Pierrepont, Mrs.			
Horace Waters, each \$5; Prof.			
Eaton, \$3.....	63	00	
<i>Albany</i> —Erastus Corning, \$100;			
Mrs. M. L. Abbe, \$10; Miss			
Lausling, \$5; Col. in 2d Presb.			
Ch. \$122.24.....	287	24	
	430	64	
DISTRICT OF COLUMBIA.			
<i>Washington</i> —Miscellaneous.....	1,011	88	
VIRGINIA.			
<i>Richmond</i> —Contingent interest			
in Legacy of James C. Crane,			
by his son, Henry R. Crane....	50	00	
OHIO.			
<i>Dayton</i> —Balance of Legacy of			
Thomas Parrott, by Edward A.			
Parrott, executor.....	16	42	
By Rev. B. F. Romaine, (\$30.)			
<i>Columbus</i> —B. E. Smith, \$10; Dr.			
W. L. Peck, W. B. Brooks,			
each \$5; E. E. White, Judge J.			
M. Pugh, J. C. Howard, S. C.			
Bailey, N. B. Marple, each \$2;			
of which \$15 is balance to con-			
stitute Rev. JOHN F. KENDALL			
a Life Member.....	30	00	
	46	42	
ILLINOIS.			
By Rev. George S. Inglis, (\$78.31.)			
<i>Pana</i> —Mrs. J. L. Hayward, to-			
wards educating young men			
for the Ministry in their na-			
tive country.....	50	00	
<i>Chicago</i> —Swedish Baptist Ch.			
Col., \$27.01; Cash, \$1.30.....	28	31	
	78	31	
MICHIGAN.			
<i>Harvey</i> —Rev. Joseph Harvey, D.			
D., donation.....	5	00	
FOR REPOSITORY.			
MAINE — <i>Auburn</i> —J. R. Learned,			
to January 1, 1871.....	1	00	
NEW HAMPSHIRE — <i>Claremont</i> —			
E. W. Johnson, to Jan. 1, 1871,			
by Rev. J. K. Converse, \$1—			
<i>East Lemper</i> —Reuben Roundy			
to January 1, 1871, \$1— <i>Lacosta</i>			
—Woodbury Melcher, to Janu-			
ary 1, 1872, \$12.....	14	00	
MASSACHUSETTS — <i>Boston</i> —Crosby			
& Darnell, for Public Library,			
to January 1, 1871.....	1	00	
CONNECTICUT — <i>New London</i> —			
Mrs. F. Allyn, to January 1,			
1871, \$1— <i>Hartford</i> —Mrs. A. M.			
Ruggles, to January 1, 1871, \$1.			
NEW YORK — <i>Harlem</i> —H. W. Rip-			
ley, to January 1, 1871.....	1	00	
DELAWARE — <i>Wilmington</i> —John			
R. Lewis, to September 1, 1870.			
MARYLAND — <i>Baltimore</i> —Mrs. H.			
Patterson, to January 1, 1871..	1	00	
SOUTH CAROLINA — <i>Ridge</i> —Rev.			
E. W. Horne, to July 1, 1870.			
TENNESSEE — <i>Memphis</i> —W. T.			
Kennedy, to October 1, 1871,			
\$6— <i>Murfreesboro</i> —Thomas S.			
Stewart, to January 1, 1871, \$1—			
<i>Mason</i> —Alex. Lane, to January			
1, 1870, \$1.....	8	00	
OHIO — <i>Hillsboro</i> —Robert S. Linn,			
to May 1, 1871.....	6	00	
INDIANA — <i>Bloomington</i> —J. R.			
Hemphill, for new subscribers			
for 1870.....	16	00	
MISSOURI — <i>Orion</i> —Rev. Samuel			
Match, to June 1, 1870.....	5	00	
Repository.....	63	00	
Donations.....	579	47	
Legacies.....	66	63	
Miscellaneous.....	1,011	88	
Total	22,019	77	

T H E

African Repository.

VOL. XLVI.]

WASHINGTON, MAY, 1870.

[No. 5.

ENCOURAGEMENTS IN OUR WORK.

There are no greater inducements for continued and increased effort than those furnished by eminent usefulness in the past and present. We congratulate our friends on the success with which it has pleased God to crown our efforts. We rejoice with them also in the recent tokens of the Divine favor.

Liberia stands to-day, upon the Western Coast of Africa, a splendid illustration of what God can evolve from small means, and from imperfect efforts. It is rarely the lot of men to have so palpable evidence of the good they have done as is furnished in the highly prosperous condition of our African Christian Republic. Its full and cheerful acknowledgment, as an independent Christian nation, by fifteen of the leading Powers of the earth, in so short time from the hour it assumed a nationality, is a fact significant to the last degree of its progress.

No one can read the inaugural address of the new President, Mr. Roye, delivered January 3 of the present year, without the assurance that Liberia, in poor benighted Africa, is competent, with God's blessing and our aid, to the regeneration of that entire continent. The facts amply justify the statement, that Liberia has taken her place amongst the progressive, civilizing, and Christianizing influences of the world, and that from henceforth Africa has upon her own shores the means of her own salvation.

Amongst the highly important advantages of Liberia is the fact that Christian missionary associations can now, with safety and success, operate through her upon the native tribes of Africa to any extent they please. Already six hundred thousand of the natives are voluntarily within her jurisdiction, for the sake of the advantages to be derived from her protec-

tion, and commerce, and schools, and churches. The missionary is welcomed by the Government and people of Liberia, and from this point the success of his labors are guaranteed far into the interior.

And now, in the freedom of the former slaves of this country, God has, for the first time in the history of the world, the emigrants and missionaries for Africa. The descendants of Africa can live and thrive in the climate, which is deadly to white men. Large numbers of the freedmen of this country are anxious to enter upon the work, and if they had the means would go on their own account, asking no aid from any one. Many of them are already fitted, by their piety at least, for missionaries; and others are rapidly being fitted in all respects; and Liberia has in her College and other schools and churches the means of providing what those who go may lack.

We must also record, as tokens of encouragement, the revival of interest at home, not only amongst the colored people of the South, but amongst those upon whom we must still for a time longer rely for the means of sending the people, who lack only the means to go. Witness Mr. Arthington's gift of £1,000, amounting to between six and seven thousand dollars, which, self moved or rather Divinely moved, he recently sent us from England, and other donations. Witness the numerous meetings in New York and Boston and elsewhere of the past winter. Witness the cessation of all hostility to our work, and the prevalence of correct views of it. We are sure that God will give us the means to meet His remarkable Providence in behalf of our colored people, and of Africa.

We have all that is necessary for the furtherance of this great movement but money, and we respectfully but earnestly ask the friends of Africa's regeneration to remember us. We cannot send the hundreds of worthy applicants now upon our books until our depleted treasury is replenished.

INFLUENCE OF LIBERIA.

A letter from Monrovia, in Liberia, West Africa, dated February 3, 1870, states that the African explorer, Mr. Winwood Reade, arrived in Monrovia in the January mail steamer from Liverpool. He started on the 11th of January on a visit to

Bopora, one of the large interior towns, about one hundred miles from Monrovia. Bopora is one of the centres of Mandingo trade, and of the Arabic literature of interior Africa. He was accompanied by Professor E. W. Blyden, of Liberia College, and by several other Liberians. Mr. Reade reports that he has penetrated to the Niger river, from Sierra Leone, which he discovered about four hundred miles from the coast. This discovery may prove beneficial to Liberia. Mr. Reade's ideas, we are informed, concerning the mental capacity of the negro, have undergone considerable change since he wrote his book called "Savage Africa," and he is now inclined to give him a much higher place in the scale of humanity than he assigns to him in that book. He says that the Liberians are the most highly cultivated people he has met on the West Coast of Africa.

The Rev. E. W. Blyden, who joined this expedition to Bopora, is a minister of the Presbyterian church, and Professor of the Latin, Greek, and Arabic languages in the Liberia College. He received the honorary degree of Master of Arts at the last commencement of Lafayette College, Easton, Pennsylvania. He was born in the island of St. Thomas, Danish West Indies, August 3, 1832, and is of unmixed African descent. He came to the United States in 1850, and soon after embarked for Liberia as an emigrant in a vessel of the American Colonization Society. He reached Monrovia, Liberia, on the 26th of January, 1851. He entered the Alexander High School, and soon excelled in Latin and Greek. In 1853 he was placed in charge of the Alexander High School. In 1858 he was ordained as a Presbyterian minister. In 1861 he was appointed Professor of Latin and Greek in Liberia College, at Monrovia. In 1866 Mr. Blyden passed the summer at the Syrian Protestant College, on Mount Lebanon, where he studied the Arabic language. He is now thirty-eight years of age, more than half of which he has resided in the Republic of Liberia, where his education was mainly acquired. He has also mastered the Hebrew, German, Spanish, Italian, and French languages, making nine in all, including the English. Numerous chiefs, headmen, and Mohammedan priests have travelled hundreds of miles to visit Liberia and converse with Mr. Blyden. As he has visited Jerusalem, the "Holy City," he is regarded with great favor by the Mohammedans.

Professor Blyden speaks of Liberia as "an area of negro freedom, and a scene for untrammelled growth and development," with "a wide and ever-expanding field for benevolent effort," and with "an outlying or surrounding wilderness to be reclaimed, and the barbarism of ages to be brought over to Christian life." He urges black men to seek "their ancestral home, and assist in constructing a Christian African empire."

The sum of *fifty thousand dollars* is needed at once, to defray the expenses and settlement in Liberia of pious and industrious freedmen, who desire to go for the good of Africa, and to promote their own welfare. Here is a practical missionary work, already owned and blessed of God.—*T. S. M., in the Presbyterian.*

THE COUNTRY EAST OF LIBERIA.*

MONROVIA TO BOPORO.

It had long been considered important by the friends of Liberia that an exploration should be made of the country east of the Republic. The only difficulty in the way was to find the proper man for the enterprise. President Warner had for a number of years been seeking for such a one, when Mr. Benjamin Anderson volunteered to undertake the exploration. He is a young man, educated in Liberia, of pure negro blood, and had previously served as Secretary of the Treasury under President Warner. The narrative is printed without correction from the original manuscript. We omit only such parts as seem to us not to possess interest to the general reader.

This account of a journey to Musardu, the capital of the Western Mandingoes, is the result of a proposal made by Henry M. Schieffelin, Esq., of New York, through President D. B. Warner, of Liberia, who for six or eight years had been endeavoring, till now without success, to induce the inauguration of an expedition from Liberia to explore the interior as far as possible. Mr. Schieffelin and Caleb Swan, Esq., of New York, furnished the means necessary to carry on the exploration.

No especial point was indicated by the promoters of this exploration; only the general direction was given, east and north-east. The especial point, however, agreed upon by my friends in Monrovia was Musardu, the capital of the Western Mandingoes. This is the portion of the country of Manding which our citizens Seymour and Ash attempted to visit; but their travels were unfortunately interrupted in a manner that nearly cost them their lives.

The Mandingoes have always excited the liveliest interest on account of their superior physical appearance, their natural intelligence, their activity, and their enterprise. No one has passed unnoticed these tall black men from the eastern interior, in whose countenances spirit and intellect are strongly featured.

* NARRATIVE OF A JOURNEY TO MUSARDU, the capital of the Western Mandingoes. By Benjamin Anderson. New York, 1870. 12mo: pages 118.

Their diligent journeys from Tallakondah have allowed no sea-coast town north-west of the St. Paul's to remain unvisited. Their avidity for trade has drawn them from their treeless plains to the Atlantic ocean. Their zeal for Islam has caused the name of Mohammed to be pronounced in this part of Africa, where it otherwise would never have been mentioned.

Musardu can, by easy journeys, be reached from Monrovia in twenty-five or thirty days. I was obliged, however, from the delays and inconveniences incident to interior traveling in Africa, to occupy thirteen months.

Sometimes I was compelled to spend considerable lengths of time in one place. I have not on that account burdened this report with incipid recitals of what, every day, nearly repeated itself. Whatever struck me as descriptive of the country, or illustrative of the manners of the people, that I have recorded.

I am sensible that the regions through which I have traveled are capable of yielding vaster stores of information, in a scientific point of view, than what I have afforded; but I shall be satisfied if this humble beginning succeeds in encouraging others in the same direction, and on a more extensive scale.

I shall now proceed to narrate the journey from Monrovia to Musardu; but especially from Boporo to Musardu. I shall rapidly march through the two grand divisions of the Boozie country. I shall first make the reader acquainted with the Domar Boozie; introduce him at once to the populous and thriving towns of Zolu, Zow-Zow, Salaghee, Fissahbue, and Bokkasaw. Leaving the Domar country, we shall enter the Wymar country, give time to rest at Ziggah Porrah Zue, in latitude $8^{\circ} 14' 45''$, its capital, the vast and noisy market of which takes place every Sunday, upon the banks of the same river on which Clay-Ashland, Louisiana, Virginia, and Caldwell are seated—the St. Paul's. We shall then cross the river upon a suspension bridge of wicker-work, elevated twenty-five feet from its surface, and come in the territory of one of the most warlike kings in the Wymar country, the bloody Donilyah. We shall not tarry long in his presence; but, hastening away, nothing shall stop our progress—not even the Vukkah mountains, a boundary acknowledged to divide the fertile hills of Wymar from the almost treeless plains of Manding. Crossing these with the tramp and speed of a soldier, we shall quickly descend into the country of the Western Mandingoes, visit their principal cities, and, finally, take up our abode in their capital—Musardu.

The instruments with which observations were made were: One sextant, by E. & G. W. Blunt, New York; one aneroid barometer; two thermometers—1st, $133^{\circ} 2d$, 140° , by B. Pike, New York; two small night and day compasses, by H. W.

Hunter, New York; one tolerably good watch; one artificial horizon.

On the 14th of February, 1868, I embarked the effects of the expedition in a large canoe, loaned me by Dr. C. B. Dunbar for the purpose. We reached Virginia, on the St. Paul's, at six o'clock P. M. The next morning we started for Vannswah, a Dey village, four and a half miles in the rear of Virginia. This village was once occupied wholly by the Deys, but their power is fast waning, and more than half the village is now in the hands of Mandingo traders from Boporo.

Here it was that I had made a previous arrangement for the conduct of the expedition with a learned Mandingo, Kaifal-Kanda, who had lately arrived from his native town, Billelah, a place near to, and scarcely second in importance to Musardu itself.

I was detained here three weeks waiting for him to arrange our departure. In the mean time all my carriers, who were Kroomen, deserted me, with the exception of their head-man, Ben, being frightened by what the Dey people told them of the dangers of the road. Kaifal at first proposed to send me direct to Boporo; but my friends at Monrovia were so apprehensive that I should not be able to pass through that country, that I refused to go to Boporo. Subsequent events proved that their apprehensions were not entirely unfounded.

Boporo, though the most direct route, or the route most usually traveled, is also the place where the strongest opposition is offered to any one wishing to pass through. It is the place where the policy of non-intercourse originated. Its power and policy dominate over the surrounding regions.

It was upon my refusal to go to Boporo that Kaifal sent me to Bessa's town, which is situated forty miles west of Boporo. And though it is somewhat independent of the authority of Momoru Son, the king of Boporo, the same practice prevails with respect to prohibiting all penetration into the interior.

On the 6th of March, having hired eighteen Congoes to supply the place of the Kroomen who had deserted me, we started from Vannswah for Bessa's town, under the conduct of two of Kaifal's young men. Bessa's town was the place pitched upon as our starting-point for Musardu, since I had refused to go to Boporo.

Passing, as rapidly as our burdens would permit, the towns of Vyrmore, Sne, Moah, Weta, and Bambu, we reached Manneenah on Thursday, the 12th of March. We had been traveling in a north-eastern direction; halting here, we saw a large mountain, north-east by east, behind which Boporo is said to lie. We had now to change our course to westward, in order to go to Bessa's town. All the towns and villages through

which we have passed, except Weta, Bambu, and Mannèenah, belonged to the Deys. This tribe was once numerous and powerful, but is now scatteringly sprinkled in small and unimportant villages over the face of the country. Slave-trade, war, and their absorption into other tribes, have nearly obliterated every thing that distinguished them as a tribe. Old Gatumba's town, both in appearance and hospitality, is the only redeeming feature in this part of the country.

The physical features of the country are roughened by hills, valleys, and small plains; and similar inequalities of surface prevail to what may be seen in the rear of Clay-Ashland; indeed, the Clay-Ashland hills are a part of them, and must have been produced by the same physical causes.

These hills grow bolder and more conspicuous in outline as we advance in the interior. Sometimes linked together by gentle depressions, and sometimes entirely detached from each other, they form no definite range; raising and running toward every point of the compass, they present all the varieties of figure and direction that hills can assume.

Their composition, so far as could be discerned from their surface, was the ordinary vegetable mould, with boulders of iron ore, granite, white quartz, and a mixed detritus from these various rocks, charged in many places with thin-leaved mica, similar to that which is seen in the Clay-Ashland hills.

Before we reached the margin of the Boporo, or Boatswain country, we passed through long and almost unbroken strips of forests, upon a road partaking of the uneven character of the country, and strewn for miles with sharp pebbles and vitreous quartz, rendering travel painful enough to the unshod pedestrian. Huge boulders of granite were dispersed here and there, relieving the gloom and monotony of large, shady forest trees. This region is intersected with numerous streams, flowing over sandy bottoms or granite beds, with a temperature of 58°, 60°, and 62° Fahrenheit.

On Saturday, the 13th of March, we left Mannèenah, and after traveling forty miles westward we reached Bessa's town, at six o'clock P. M.

Bessa's town is in latitude 7° 3' 19", in the western portion of the Golah country. It is elevated about four hundred and eighty feet above the level of the sea. This town is located in a small, irregular plain, studded with palm-trees, and hedged in by hills in nearly every direction. It is strongly fortified with a double barricade of large wooden stakes; in the space between each barricade sharp-pointed stakes, four feet long, are set obliquely in the ground, crossing each other; this is to prevent the defenses from being scaled. The town is of an oval form, the north and south points resting on the edge of swamps;

the east and west points, which are the points of access, are flanked with a strong quadrilateral stockade, with four intervening gates between the outside gate and the town itself. There are guard-houses to each of these gates, and people constantly in them night and day. To a force without artillery this town would give some trouble. It contains about three hundred and fifty clay dwellings of various sizes, and between eight hundred and one thousand inhabitants, who may be regarded as the permanent population. Of the transient traders and visitors it would be difficult to form any estimate. The houses are huddled together in a close and most uncomfortable proximity; in some parts of the town scarcely two persons can walk abreast. In matters of cleanliness and health King Bessa can not be said to have seriously consulted the interests of his people.

Bessa himself is a personage well known to one of our best citizens, Mr. Gabriel Moore. He is of Mandingo extraction. I regret, however, to say that he is deplorably wanting in that sedateness and religious cast of feeling which usually forms the distinguishing characteristic of that tribe.

I was informed that he had purchased a dispensation from the rigid observances of that creed from some of the Mandingo priests by paying a large amount of money. This license to do evil so affected our journey to Musardu, that it came nearly breaking up the expedition altogether.

It was on Friday we arrived in this town—a day said to be always inauspicious. We introduced ourselves as being sent to him by one of his own countrymen, Kaifal Kanda, a Mandingo, living at Vannswah, with whom we were going to Musardu.

He affected to listen with great attention, spoke of the commotions of the interior, which, as he said, was a great obstacle and hindrance to all traveling just at that time. He also informed me that he would have to consult the other kings behind him before allowing me to pass, and he kept on creating difficulty after difficulty. He had no consulting to do, for he was at that time at variance with the principal neighboring chiefs.

I was not pleased with my first audience, yet I was induced to make Bessa the following presents: three bars of tobacco, one double barrell'd pistol, one large brass kettle, one piece of fancy handkerchiefs, and one keg of powder. This gift was received with satisfaction, but it was hinted that the king was anxious to trade with me for the rest of my money. I had, therefore, to distinctly state that I did not wish to trade, as that would prevent me from accomplishing the object for which I had come, namely, to go to Musardu.

Bessa now began to show how much he disrelished the idea of my passing through his country, and carrying so much money "behind him," as he expressed it. He offered me his fat bullocks, country cloths, palm-oil, ivory, etc.; but I steadily refused to trade. Finding me inexorable in that respect, he began to grumble about the "dash," or gifts, I had made him. Some mischievous persons had told him that the gifts were insignificant to what it was the custom of Liberians to "dash," or present, kings; and Jollah, my interpreter, had some difficulty to persuade the king to the contrary; besides, he had his own reasons for remaining so incredulous.

I had now struck the line of obstruction at this point. It was upon my refusal to go to Boporo that Kaifal had sent me to Bessa's town. Bessa, in carrying out this policy of non-intercourse with the interior, which is a standing, well-known, and agreed-upon thing throughout the whole country, now commenced a series of annoyances, his people acting in concert with him.

My carriers, who had hitherto shown willingness and obedience, now began openly to disobey my orders; and my difficulty was greatly increased from the fact that I had not been able to get a single civilized person to accompany me. I had no one, in consequence, to confer with, or to assist me in watching the movements of my mutinous Congoes. It soon became evident that there was an understanding between my Congoes and Bessa, and that all hands were conspiring together against me. Several times I had detected Bessa and the Congoes in secret consultation. I guessed at once the villainy hatching. I tried every means to induce the Congoes to disregard the idle tales that were told them by Bessa and his people; but neither advice, persuasion, nor the offer of donations above their pay could overcome the impression that had been made upon their minds respecting the dangers of the route. Big Ben, the Krooman, kept himself aloof from the plots of the Congoes, yet he was in favor of returning to Monrovia; and he made my ears ring with, "'Spouse we no find good path; we go back now."

Bessa is naturally avaricious. This vice was unfortunately worked up to its worst resource. He drank night and day, until he had sufficiently steamed himself up to the courage for downright robbery. Drunk he gets every day; and after the first two or three hours of excess are over, he finally sobers down to that degree at which his avarice is greatest and his regard for other people's rights least. There he remains.

Bessa is engaged in the slave-trade. Passing one morning through the town, I saw a slave with his right hand tied up to his neck, and fifty sticks of salt fastened to his back, about to

be sent into the interior to be exchanged for a bullock. Six slaves, chained together, worked on his farms. He has numerous other slaves, but they were better treated. He regretted to me the interference of the Liberians with the foreign slave-trade.

It was now the beginning of April, and I had not been able to proceed upon my journey. My Congo carriers refused to go any further. Kaifal, the Mandingo, still remained at Vannswah. I therefore tried to induce Bessa to hire me some of his people. I offered to pay him liberally if he would honestly engage in sending me forward. He accepted the offer, and received an amount of \$66 40 in goods. He gave me four persons to act as interpreters and guides; but I had no one to carry my luggage, and he took good care that no one should be hired for that purpose. He was continually telling me that my money "no got feet this time."

If I could have relied on my Congoes, I would have gone on despite Bessa's attempts to prevent me; but their defection paralyzed all movement forward. I could bethink myself of no other resource than to return to Vannswah in quest of Kaifal. Not having any one in whom I could repose confidence enough to place my effects in their care until I returned from Vannswah, I had to run the risk of placing them in the hands of the king. On the 5th of April, 1868, taking two of my Congoes with me, I came to Boporo. There I met Seymoru Syyo, Kaifal's relation, a tall, fine-looking Mandingo, but whose very black countenance wore a still blacker cloud of displeasure because I had not come to him direct, instead of going to Bessa. He scarcely deigned to look at me, especially as I was in no decent plight, having undertaken the journey barefoot, in order to cross the streams more readily. He at length gave me to understand that, so far as Kaifal's going to Musardu was concerned, it depended entirely upon his (Seymoru Syyo's) pleasure; muttered something about the war at Musardu, counted his beads, and then strode off toward the mosque, where they had just been summoned to prayer.

On the 6th of April, 1868, I started from Boporo, and arrived at Vannswah on the 9th. Kaifal affected regret at having caused me so much delay, telling me that it was owing to his preparation to get ready that he was detained so long. He now promised to march immediately. This he made a show of doing by sending his women and scholars forward, telling me to go on with them, while he should remain behind to pray for our success. I consented; but he managed to lag behind so long, that I never saw him again until May 8, after I had left Bessa's and come to Boporo.

I now went back to Bessa's town, persuaded that Kaifal

would soon follow. As soon as I arrived at Bessa's, Ben, the Krooman, informed me that the Congoes had tried to induce the king to send them home, telling him that he might keep all my goods if he would only permit them to go home. I went straight to the king, and requested him to deliver to me my boxes; he at once hesitated, and I could scarcely get him to consent to let me have the box containing my clothes. After much contention and wrangling, he delivered up all the boxes, retaining the powder and guns. He then declared that I must pay him for all the Congoes I had placed in his hands; that I must pay him a piece of cloth and a gun for each one of them, as well as for feeding them while I was gone to Vaunswah. He then made some other frivolous demands, which he deemed necessary to justify the robbery he was about to commit.

The king extorted \$130; Ben, the Krooman, and Louis, a Congo, negotiating the business. I refused to have any thing to do with it. This occurred on Friday and Saturday, the 23d and 24th of April.

The next day I resolved to go to Boporo. Nothing was more contrary to Bessa's wishes. He now tried his best to induce me to go on my journey through his country. He declared that unless the Congoes wanted to lose their heads, they should go along with me. He was willing to furnish guides and interpreters. But my resolution was taken; I was determined to go to Boporo; no blandishments nor hollow professions of friendship could lead me to trust him after what I had just experienced at his hands. We were allowed to depart without further annoyance. The Congoes were overjoyed, for they were sure that I was returning home. Bessa even sent six stalwart slaves to carry me, in order that my feelings might be soothed into some kind of forbearance toward him; for he now began to fear that I might bring him to account, though it seemed he was willing to run the risk rather than restore the goods. I availed myself of the service of his carriers.

I arrived at Boporo on the 25th of April, 1868. Kaifal had not yet come, and did not arrive until three days afterward. He now appeared indignant at Bessa's conduct, and affected the greatest diligence for our setting out immediately for Musardu. But first he would go to Bessa and influence him to restore what he had unjustly taken from me. He induced me to make considerable presents to his friend and relation, Seymour Syyo, helping himself also in a manner which nothing but my great anxiety for him to hasten our journey would have allowed me to permit.

Before he went to Bessa's, the principal Mandingoes in the town, Kaifal, and myself held a council, in which they strove

to induce me to return to Bessa's with Kaifal, but I utterly refused. I would talk of nothing but soldiers, cannon, the burning of Bessa's town, and other furious things, which so alarmed the Mandingoes that they begged me not to write to Monrovia about the matter until Kaifal had gone and tried to get the money. In this council the Mandingoes reminded me that, as the Liberians and Mandingoes were one and the same people, I ought not to act with too great a severity.

Kaifal, it seemed, had greatly offended Seymoru Syro by sending me to Bessa's instead of sending me direct to Boporo; but, as I have before shown, it was not Kaifal's fault that I did not go directly to Boporo. However the fault was imputed to him; and as he could only regain the favor of Seymoru by gifts, it was thought no more than right that I should bestow them, as it was through my persistence in refusing to go to Boporo that he had got into the difficulty with Seymoru. As soon as my boxes arrived at Boporo, Seymoru altered his demeanor toward me. His dark and grumbling countenance immediately changed into a smiling intimacy and friendship. He would fain have posted me on wings to Musardu.

Though Boporo is the capital of the Boatswain or Condo county, and the usual residence of the king, Momoru Son, the king was at this time residing at a large town called Totoquella, eight miles northeast of Boporo.

As soon as Kaifal started for Bessa's town, I resolved to pay my respects to King Momoru. I arrived at Totoquella on May 7, 1868. I was kindly received, and at once stated to the king that I would have been to see him much sooner, but that I was a stranger in his country, and had supposed that he resided at his reputed capital, Boporo; that, when I came to that town, I was informed that he had gone elsewhere. He replied that he was accustomed to divide his time between the two towns, sometimes residing at Boporo and sometimes staying at Totoquella. I then informed him of the object of my visit.

The king was intelligent and communicative. He was, however, chagrined that the Government—the new administration of which had just come into power—had not taken any notice of him, and sent him a (book) paper, expressive of its good feelings toward him, as had been the custom of all incoming administrations. He was always referring to a treaty that had been made between him and President Benson during the incumbency of the latter. I had, therefore, to console him with the notion that, as soon as the administration had got fairly into operation, it would not fail to draw up an instrument similar to what President Benson had given him, as well as to make such other arrangement as would satisfy his utmost

wishes. The king informed me that he was at that moment trying to stop a war between the Boozies and Barlines, two interior tribes; that he had, in order to promote that purpose, sent five hundred sticks of salt into the Barline country, and the same amount to the Boozies; that he had instructed his messengers to use every argument to incline the parties to peace; that the war was not only hurtful to themselves, but that it damaged him by interrupting all intercourse between his country and theirs, and even with the natives whose country lay behind them. He had sent, therefore, to beg both parties to desist; but if neither would listen, he intended to indemnify himself for such losses as he sustained by their feuds by seizing persons and property belonging to them in his country. If only one party was willing to comply with his requests, he intended to assist that party with his own military forces. Salt, in the settling of difficulties, has a peculiar propriety—it is a sign of peace as well as a commodity of value for traffic.

The king now chose to remove his court from Totoquella to Boporo. None was more eager for this change than myself; for it carried his person and influence just where I wished to make use of them. He left the town May 10, 1868, accompanied by his courtiers, warriors, women, servants, and musicians; of the last there were two kinds, those who performed on horns and drums, and those who sang the praises of the king, timing their music with a sort of iron cymbal, one part being fitted to the thumb of the left hand and beaten with a piece of iron by the right.

When the king and his retinue had passed the outer gates of the barricade, a Mandingo priest came out and pronounced a benediction on the royal departure. As soon as this was over we started, the king walking all the way, he had but say one word and they would have carried him. We were preceded by the singing men, who, with the clang of their iron cymbals and their vociferous vocalisms nearly deafened me. After two or three hours spent in traveling, halting, singing, firing muskets, and all sorts of noisy demonstrations, we came to Boporo. The king entered the town and went directly to his own residence. Everybody came to do homage and welcome his arrival. But nothing appeared more respectful than the Mandingo priests, who came in a body, habited in their white and scarlet robes; tall, dignified black men, with countenances solemn and intelligent. It is remarkable how orderly and sociable these gatherings upon such occasions conduct themselves. Nothing of the rowdiness and clamor for which communities highly civilized are sometimes notorious. The day concluded with dancing, feasting, and warlike exercises. The

next day beheld everything settled down into its usual routine.

I was now to discover the character of Kaifal in its true light. He had always affected piety and uprightness; nothing very material had occurred to alter my opinion. To be sure, he had lately shown intense craving for my large silver spoon, yet I was inclined to be charitable to this human weakness. He went to Bessa's, solemnly assuring me that he would be gone but two or three days; he staid three weeks, which caused my patience, and confidence too, to grow less. I dispatched two of my boys after him. Upon the return of my messengers I was informed that he had been generously entertained by Bessa, that a sheep had been slain, and other good offices done for him. I became alarmed lest such friendly cheer would lessen his zeal to recover my goods.

I therefore lost no time in ingratiating myself with the king. And there was scarcely anything I had to propose that was not favorably entertained and facilitated. I had strengthened my influence by gifts as well as by the great amusement my stereoscope afforded him. I had thoroughly instructed him in the purposes of my mission, and showed him how discreditable it would be to his name and his honor if anything should befall me and my effects within the precincts of his dominions, so that I should not be able to carry out the wishes of the promoters of the expedition. In this part of my affairs I was particularly blessed by Providence in getting in my interest a near relation of the king's. He was a Golah man, by the civilized name of Chancellor. He had long resided both at Monrovia and Cape Palmas with one of the best citizens, Dr. S. F. McGill, and could speak English fluently, besides several native tongues. He adhered with unflagging zeal to my interest, and never ceased importuning his royal kinsman, night and day, respecting my affairs. He was of mild disposition, full of encouragement and sympathy, having nothing to contradict the universal benevolence of his person and character except a huge antiquated horse-pistol, without which he was never seen, and which became a subject of merriment, as being a burden without a benefit, perfectly innocent in all things except its weight. I had now determined to use all my influence against Kaifal and Bessa. I had been robbed of one part of my goods by the one, and inveigled out of another part by the other. The purposes of the expedition had been baffled, though I had striven to the utmost to accomplish them.

Momoru might be avaricious, but his avarice was a virtue to Bessa's rapacity and Kaifal's unprincipled dealings. If the king wished me to give him anything, his requests were always



accompanied with politeness and desert, arising from the prospect of his facilitating my journey to Musardu. I made a formal complaint against Kaifal and Bessa, presenting the King a written list of all the goods they had unfairly gotten from me. He convened the leading Mandingoes of the town and the principal chiefs. The king himself opened this grand palavar, declaring "that, owing to the acts of some of the Mandingoes, many things had been said by the Liberians tending to lessen his character. Whenever the Liberians lost their money, by trade or otherwise, he had always to bear the brunt of their dishonest actions, and to suffer all kinds of disparagement of character." Nor did he neglect to cite the instances, mentioning as a particular case that of John B. Jordan, who had traded in that country and lost considerable amounts; and then he went on in detail, until he became angered. The Mandingoes found it necessary to appease him by all sorts of condescension; even the singing men were called in. It was necessary to adjourn, that the royal displeasure might cool off.

The next day the business was resumed. It is the custom for everybody taking part in a (palavar) discussion to deliver his argument or opinion, walking up and down in the presence of his audience, with a spear in his hands.

This mode was observed by all the chiefs who spoke on this occasion. Many of them delivered themselves with such spirit and sense as to draw the frequent acclamations of their hearers. They declared that they not only ought to be careful about provoking the Americans against them, but, as the money was for the purpose of (dashing) presenting the chiefs through whose country I might pass, I ought to be allowed to give it to whom I wished; and that none ought to accept unless they were willing to accept the conditions of the gift also.

For the conduct of Bessa and Kaifal the Mandingoes at Boporo seemed to have been held as sureties; certainly not by their own will or consent, but by virtue of their being most conveniently at hand for any purpose of indemnification that might arise. Kaifal, who was still at Bessa's town, was summoned to appear. Bessa was ordered to refund every article according to the list.

The messenger charged with this business went to Bessa's in the most formal manner, being in complete war-dress. It was therefore understood that there was to be no trifling. Things began now to conspire in my favor.

Just about this time a young man by the name of Sanders Washington, from the settlement of Virginia, went to Bessa's town for the purpose of trading. Here he learned what had happened between Bessa and myself. He at once advised

Bessa to restore the money before the consequences became serious. Bessa, becoming more sober than was usual with him, commenced to apprehend a severe chastising from the Government, and right upon the heels of what was to be feared from the Americans came Momoru's no less dreaded demands. Bessa quickly gave up the things to Mr. Sanders Washington, and consoled himself in a drunken spree. Mr. Washington immediately sent the things to Boporo.

Kaifal now made his appearance. It was the 28th of May, 1868. He came before the council dressed in a dark-blue robe, a red cap bordered with a white band, the badge of his sacerdotal order, on his head, sandals on his feet, his prayer-beads in his hands, his face and faculties prepared for the worst. He was ordered to account for the manner he had conducted my affairs. He commenced defending himself by declaring that what had happened to me was the result of my own obstinacy; for when he wished to send me directly to Boporo, I had insisted on going elsewhere. He declared that I had absolutely refused to go to Boporo, and that I had maligned the king, and that I had gone to Bessa's, where my indiscretion had got me into trouble and made me lose my money; that Bessa had acted in all things honestly.

His argument was partly true and partly false. All he averred respecting Boporo was indeed true; but, borrowing the courage which the truth about Boporo gave him, his assertions about Bessa's conduct were bold and barefaced lies. I replied that it was solely upon his advice that I had gone to Bessa's; that as to my coming to Boporo, he plainly saw I was there, and that without consulting him.

We now came to that part in which he had taken my money and gone off to Bessa's, where he had staid so long that it became necessary to send for him. Being questioned why he had done so, his self-possession entirely forsook him, and though he referred the matter to a rapid manipulation of his beads, it brought him no relief. He told them over and over, but they failed to enlighten his mind so as to furnish prompt replies and ready answers. He finally stammered out something about his waiting for the new moon. He had not regarded that luminary when he was getting the goods.

He was made to restore according to the list. I was now in possession of all my goods again, with the prospect of being able to prosecute the exploration with success.

Boporo, the capital of the Boatswain country, is in latitude $7^{\circ} 45' 8''$. Its elevation above the level of the sea is about five hundred and sixty feet. The barometer, in the months of May and June, stands from 29.18 to 29.40, the thermometer ranges from 78 to 80 Fahrenheit. It is situated in a small

plain, near the foot of some high hills E. N. E. of it. Very high hills rise on every side, with an elevation from three hundred to six hundred and fifty feet, coursing along in every direction, some continuing three or four miles in length before their spurs come down into the valleys or plains. The soil of the plains is chiefly white and yellow clay; but near the base of the hills it is generally mixed with the detritus of granite and other rocks washed down in the rainy season from their sides. Granite boulders of various sizes are found on the sides and tops of these hills, and, unlike the granite of our cape, which is of a fine, dark, flinty appearance, present many grades of tint and texture. A large piece of this granitic gneiss forms a part of the grave of King Boatswain, the present king's father, broken in such a way as to show the red, white, and gray in beautiful contrast. A little art might have rendered it more worthy to mark so mighty a grave. Every tree, flower, and shrub on our cape repeats itself here, not excepting the water lilies seen in the creeks as you go to Junk, though not in the same profusion.

At Totoquella, northeast of Boporo, and four hours' walk southeast from the former, the St. Paul's river presents rugged and impassable falls. Northwest of Totoquella are beds of specular iron ore, which the natives break into fragments and use for shot.

(TO BE CONTINUED.)

AMERICAN COLONIZATION SOCIETY.

A public meeting of this Society was held on Sunday evening, April 10, in the Brick Church, corner of Fifth Avenue and Thirty-Seventh street, New York, Dr. Murray in the chair. Dr. S. I. Prime having offered up prayer, the Chairman introduced the Secretary of the Association, the Rev. Dr. Orcutt, who said:

Why hold these public meetings in behalf of African colonization? For the simple reason that the events of Providence manifestly call for just such meetings. Hundreds of the freedmen of the South, *self-moved*, have asked for a passage to Liberia. But why export labor out of the country? Among others, for these four reasons: *First*. The emigrants desire to go. *Second*. They have a right to go. *Third*. They are needed in Liberia more than they are here. *Fourth*. We owe it to them and to Africa to send them. About two years ago the following questions were sent to Mr. B. V. R. James of Liberia, who had resided there over thirty years, the most of which he

Fig. 2—May.



spent in teaching, and who was one of the most intelligent and trustworthy men in that country: "Are we sending you too many emigrants?" To this question he replied, under date of Oct. 6, 1868, "*No, no, no!* emphatically, *No!* We need more emigrants—not less new countries have to be peopled by emigration—cannot be by natural increase, especially in this degenerate state and condition of the world."

"Has there been a frightful mortality among the emigrants recently sent to Liberia?" To this question he responded: "Mortality in Africa is no greater than that which occurred in the early settlements of the American Colonies, even in those places which are now considered the most healthy parts of your God-given and God-blessed land."

"Is there an extensive and increasing disposition among the emigrants to return to the United States?" Answer: "Some people, white as well as black, are not content anywhere; they would find fault in Heaven, if possible! How many people in happy New England break up and sell out and go far West, and to the golden regions of California; and, after staying a few years, come flying back to their old home—full of abuse of the fine countries and places that had allured them away from their former places of abode. So it is here with some of the new and some of the old comers. The industrious and prudent emigrant, soon as he gets through the fever, looks around and seeks for something to do to support himself and family. If successful, (and he generally may be, if he really desires employment,) he becomes contented, and settles down, and becomes a good citizen; while the shiftless, lazy emigrant shuffles about from pillar to post, and after a while concludes he cannot live in the country. If he has not got money to carry him back, he continues to get up some fabulous story about his sufferings, and sends the same off to his friends in the United States, which generally finds more sympathizers than those of the good, honest emigrant who only asks his friends in the United States for a penny now and then to help him and his family over a hard place."

The Rev. Dr. Potter next addressed the assemblage. He said that the black man had equal rights now, and he was entitled to use them. They should have the same chance as a white man, for they were on this continent and had contributed to its wealth, and were brought on this continent through the agency of the whites. The negro had not much chance in this country, but they had more and all that they desired in their own. He regretted to know that in the skilled and mechanical circles of the country the negro was found wanting, though they engaged in such occupations as house-work, and work properly belonging to women. This ought not to be; the black

race ought to be engaged in nobler occupation than this, and they proposed in this scheme of theirs to give him a chance. The negroes realized the fact that it would take three or four generations to disabuse the minds of the people of all opposition now existing, and to break down the barriers of caste. Their only prospect at present, and for years to come, was to be jostled about between the opposing political factions and kicked about by each, and it would be the best plan to send them home thoroughly imbued with the principle of civilization and religion. Thus would Africa in time be civilized and brought under Christian influence.

The Rev. Dr. H. D. Ganse next addressed the meeting. He said that as many negroes as desire to live in this country would do so, but as many as desire to return, they had the broadest claim upon them to help them to return. They had been torn from their native land in by-gone days, and now they wanted to return to benefit themselves and their fellow-men. It was said that the native Africans crowded into the Liberian settlements and became so civilized that you could hardly distinguish them from the American negro.

Prof. Eaton of Packer College, Brooklyn, was the next speaker. He observed that the prospects of the colored race in this country was not a pleasant one. The movement in which they were engaged was a noble one, and the efforts of the Society were being directed to the solution of an easy problem. Those who were in antagonism to this Society were trying to show that the white and black races were essentially different, but he believed in the spirit of Holy Writ that God made all nations of one flesh and blood. If he had time he would prove that the wretched state of Africa and the Africans at the present time was due to them, that is, to the Caucasian race, quite as much as the present troubles now surrounding them here was the cause of the vacillating policy on the Slavery question in the time of their forefathers. After the singing of the Doxology the meeting separated.—*New York Tribune*.

COLONIZATION MEETING IN HARTFORD, CONNECTICUT.

A union meeting was held in the First Baptist Church on Sunday evening, March 27, under the auspices of the State Colonization Society, the Rev. W. W. Turner, Vice-President, presiding. Mr. Turner said, in opening the meeting, that, whatever individual views may have been in the past, there can be but one opinion now—that great injustice was done to the people of Africa by tearing them away from their families and subjecting them to a condition of hopeless bondage in this country; and though we, as a nation, declared that all men

were created equal, and endowed with inalienable rights, we conceded none of these rights to the slaves of our country. The former slaves are now not only free, but enfranchised, and the full rights of citizenship accorded them; but is that all we have to do to do justice to them? The speaker showed that if a man was arrested as a criminal in Georgia and brought to Connecticut, and it should be proved that he was innocent, it would not be treating him fairly to simply release him; and so with these former slaves—some of them desire to return to the country of their fathers. And does not justice require that we should pay the expenses of such, and furnish them means enough to subsist till they can maintain themselves? Mr. Turner closed by introducing Rev. D. C. Haynes, recently appointed District Secretary of the American Colonization Society.

Mr. Haynes said he would begin his address by setting forth what is *not* the work of the Society. It is not a scheme for removing the colored people from this country. We concede that they have the same rights here that we ourselves have. It is therefore no part of our plan to carry any man to Africa against his wishes. Our problem is: Africa, the Egypt and Ethiopia of the Bible, must be redeemed. It is impossible, in God's economy of the universe, that one-fifth part of the whole world's surface, upon which one hundred and fifty millions of people are living, should remain in its present degraded condition. The efforts in behalf of Africa hitherto have been entirely inadequate; but many changes have taken place favorable to its redemption, and God's set time to favor Zion in Africa has come: as, instance the dying out of the slave trade; the increase of legitimate commerce; the persistency of missionaries, and the remarkable revival of missionary effort through Liberia, particularly by the appointment of colored missionaries. A particular fact of encouragement is that God has overruled the great system of slavery in this country, in the preparation of a people adapted in various ways for the work of regenerating Africa, and is raising up large numbers who feel that there is a great future before them in the redemption of their fatherland; and in yielding to this duty these people feel that they are not only consulting their own interest, but also the interests of their children. The speaker then proceeded to unfold in detail the purposes of the Society, which are to send such of the former slaves as may desire to go to Africa, that they may there, by missionary and Christianizing efforts, spread civilization and the Gospel, and eventually bring that country out of darkness into light. The speaker spoke at length of the success of the Society in Liberia. It had sent there in all 14,000 emigrants, and since the war 2,400, and there

are now 900 applicants for passages in May in the ship *Golconda*, and \$45,000 is required to pay for their removal—\$100 to each man and his keeping for six months. The Liberian government gives ten acres of land to each individual, and twenty-five acres to each man who has a family. The College in Liberia, of which Hon. J. J. Roberts is President, is a well-managed institution—not inferior to any college of the same age in the U. S.—and there are High Schools and churches of six denominations. The speaker alluded to the fact that one-eighth of the commercial wealth of this country had been built up by slave labor, and it is not asking too much that a small portion of its wealth should be given to aid in returning those who have been held in bondage, and have so largely contributed to the creation of these riches, to their native land. Colonies and Missions have failed because of the difficulties attending the acclimation of white people having them in charge; but the plan now is to send only colored people, who, accustomed to the climate, will be able to sustain themselves. The lecturer, in quoting the remarks of a gentleman to the effect that the child was born who would live to see the day when a railroad would be built through the heart of Africa, said that the English had projected roads already.—*Hartford Courant*.

COLONIZATION MEETING AT NORWICH, CONNECTICUT.

The meeting held in the interest of the American Colonization Society last evening was doubtless unattended by many who, consulting comfort or safety, hesitated to venture forth in the driving storm even when offered the inducement of able and copious discourses, but those who braved the war of the elements formed a select and interesting audience, giving an attention to the subject which augurs well for the success of the cause in Norwich.

The meeting was held in the vestry of the Second Congregational church, Hon. L. F. S. Foster in the chair, and at eight o'clock the meeting being called to order, after some preliminary remarks he said that one hundred years ago more negroes were brought to Newport, Rhode Island, than to any other port in the United States. In the year 1770, before any action in the matter had been taken by Great Britain, Dr. Samuel Hopkins, of Newport, moved by the wrongs of the African slave trade, conceived the idea of the colonization of negroes in Africa, and under his care several negroes were educated for this purpose. In 1817, S. J. Mills, of Connecticut, and E. Burgess were sent to the West Coast of Africa to select a site for a Colony. They were sent for the purpose by the American Colonization Society. From the first it received

much opposition, both from abolitionists at the North and slave-holders at the South, singular as it may seem. But now slavery, the only ground of opposition, is removed, and it is time for the Christian people of this country to pay the debt they owe Africa. The Christian world has dragged 4,000,000 Africans from their homes, and if any wish to return, in Heaven's name let us give them our assistance.

The Rev. D. C. Haynes, District Secretary of the Society, being called upon, said that the object of this Society was the formation in Africa of a Christian, republican country. Missionary effort had been directed to Africa, but only in this way could it be evangelized, for while to the white men the climatic effects were deadly, to the negro they were favorable. Since the Society was established, fifty years ago, the receipts had averaged \$70,000 per annum, eight per cent. only going for expenses. In that time one hundred and fifty vessels had been sent out and not a life lost. The negroes are not invited to go, but when they come to us saying "Won't you send us? what can we do? The generosity of a friend has provided us with a fine clipper ship of one thousand tons, enabling us to furnish transportation at about \$50 per individual. We have provisions in Liberia, including all the necessaries of life, to take the best of care of emigrants for six months, until they can provide for themselves, costing about \$50 per capita more. The Government of Liberia welcomes them with a donation of from ten to twenty-five acres of good land each, according to their circumstances. During the six months we provide for them they can raise a crop, which will place them beyond want. If they have trades, or prefer to earn their living in other ways, remunerative employments await them.

All the inhabitants (600,000) of Liberia are black, and governed by colored officers. They have a College and good government. Fifty or sixty vessels owned by the people are engaged in trade. The negroes of our own country are desirous of going to Liberia, and if they had means would trouble no one; but, as it is, several hundred applicants, chiefly freedmen in the South, are upon our books for passage to Liberia this year. We ought to have \$50,000 at once for this purpose alone. And everything indicates a growing desire amongst the people of color to return to their fatherland for its good and to improve their own condition. Are not these noble impulses on their part, and ought we not to respond to them? How can we better aid the freedmen, or so well aid Africa?

The Rev. Mr. Ashton, of this city, remarked that by this cause two principles were brought before us, and any action put forth must spring from one of them. The first was benevolence—for the cause appeals to our benevolence. This people

come to us for help; they ask us for pecuniary assistance, and their cause appeals not only to thinking men, but to the philanthropist and Christian as well. The only reason by which money can be withheld is selfishness. The speaker hoped that the community would be informed and enlightened upon this subject, for by this agency Africa is to be humanized and Christianized.

After some general inquiries of the Secretary in regard to the present condition of the Society, the freedmen, and Liberia, the meeting adjourned *sine die*.—*Norwich Bulletin*, April 19.

LETTER FROM MR. J. W. NORWOOD.

Mr. Norwood was a passenger by the last voyage of the ship Golconda, to join the Episcopal Mission at Cape Palmas.

CAPE PALMAS, January 17, 1870.

We arrived at Monrovia after a pleasant passage of thirty-five days. During the voyage, I held Morning Prayers in the cabin, and Evening Prayers, with lectures on the Parables, in the steerage. During portions of the day, I conducted classes in reading, spelling, and ciphering.

Dr. James Hall, the agent for the American Colonization Society, was continually going about among the emigrants, relieving their distress, sparing no means for making them comfortable, and, in fact, he was like a kind parent to us all.

After our arrival at Monrovia, we visited the Rev. Mr. Gibson, spent our Christmas at his house, and attended Divine service at his church.

Thursday, December 30, we left the ship Golconda, as she was going to sail the next day, and, at the kind invitation of Captain Salmond, we went aboard of his bark, the Midas, from Bristol, England, where we met with every attention from the Captain during our stay.

The next day we received a visit from Dr. Hall and Mr. Fiske, who, with his lady, had accompanied the Doctor on the voyage, and now they had come to bid us God-speed. It was a sad thing for us to bid good-bye to the dear old Doctor and his friend, for they were like affectionate parents to us during the passage.

Sunday, January 2, Captain Salmond collected the crew in the cabin, and requested me to hold Divine Service for them. They were very attentive, and I preached to them from the text found in Luke ix: 42.

The following Sunday I read Service in the forenoon for Mr. Gibson; in the afternoon addressed the children of his Sunday-School, and in the evening made a missionary address to his

missioner of Education for each county, and defining the duties of the same. Rev. G. W. Gibson has been appointed as such for Montserado county, and it is believed will do all in his power to carry out the objects contemplated in the law. He hopes, it is said, to open a school in April next in every settlement in his district. Books suitable for common schools are greatly needed."

OHIO COLONIZATION SOCIETY.

We learn with pleasure that our District Secretary for Ohio has recently formed a State Society, auxiliary to the American Colonization Society. Its object, as stated in its constitution, "shall be the civilization and redemption of Africa, through her own race, to be effected by co operating with the Republic of Liberia in increasing and strengthening the moral, intellectual, and physical forces of the Government, by giving substantial aid to those persons of color who are prepared by the Society, or otherwise, to do the great work needed in their fatherland, and who make application to go to Liberia for that purpose; and by contributing towards the more efficient working of the College of Liberia, and a more general system of education for Americo-Africans and native Africans, especially in the departments of trade, commerce, and agriculture, as well as in the more liberal professions."

The officers are—

President.—Right Rev. Charles P. McIlvaine, D. D., Cincinnati.

Vice Presidents.—Hon. E. E. White, Columbus; Hon. Bellamy Storer, Cincinnati; Hon. E. D. Mansfield, Morrow; Hon. Frederick Kinsman, Warren; James C. McMillan, Esq., Xenia; Alexander Guy, M. D., Oxford.

Secretary.—Rev. B. F. Romaine, Columbus.

Board of Direction.—Samuel Davis, Jr., Esq., Cincinnati; Hon. John B. Stallo, Cincinnati; Prof. Josiah Holbrook, Lebanon; B. S. Brown, M. D., Bellefontaine; Gen. J. S. Robinson, Kenton; Robert Gilliland, Esq., Ripley; James M. Stewart, M. D., Cedarville; Rev. F. Merrick, D. D., Delaware; Hon. Evert Bogardus, Four Corners; Hon. W. W. Griffith, Toledo; Hon. Joseph Bradbury, Cheshire; George W. Gregg, Esq., Circleville; John King, Esq., Zanesville; Hon. A. Munson, River Styx; George M. Woodbridge, Esq., Marietta; Hon. A. P. Lacy, Lacyville; Hon. G. I. Young, New Lisbon; Hon. G. W. Steele, Painesville; Hon. Samuel Hayward, Kelloggsville, Wm. P. Cutler, Esq., Constitution; Hon. V. B. Horton, Pomeroy; Hon. Peter Odlin, Dayton; Hon. H. B. Payne, Cleveland; Ex-Governor Wm. Dennison, Columbus.

Executive Committee.—G. W. Manypenny, Esq., Columbus; Joseph Hutchison, Esq., Columbus; W. L. Peck, M. D., Columbus; S. S. Rickly, Esq., Columbus; Isaac N. Whiting, Esq., Columbus.

The Board of Direction represent the nineteen Congressional Districts of the State, with five representing the State at large.

Those who are the best able to judge of the strength of this new organization pronounce it one of the strongest, as represented by its officers, that has been established in any of the States.

It is contemplated to form Societies in all the important sections of Ohio, auxiliary to the State Society, so as to secure united action and efficiency.

LETTER FROM PROFESSOR THOMAS C. UPHAM, D. D.

We are happy in being able to present the following interesting letter from the Rev. Thomas C. Upham, D. D., for more than forty years Professor of Mental and Moral Philosophy in Bowdoin College, Maine, and the popular author of several standard volumes:

NEW YORK, *April 20, 1870.*

Rev. JOHN ORCUTT, D. D.

DEAR SIR: Deprived by age and physical infirmity of the privilege of taking a part in the more public efforts of the friends of African colonization, I ask the favor, nevertheless, to express through you my continued interest, and my full and unquestioning faith in this noble and divine cause. My connection with the Colonization Society goes back some forty years; and from the beginning I have never doubted. In the darkest days, when the Society was assailed on every side, and not without some show of reason, my faith, looking beyond human errors to the wisdom of a controlling Providence, has remained unshaken.

Often in my solitary hours, not less than when pleading before God with my fellow-Christians for the restoration of erring humanity, have I seen and heard, in the depths of my spirit, the groans and the tears of suffering Africa. But I did not, and could not, at any period of my life, disconnect the interests of Africa from the interests of the negro race in this country. I did not remember Africa and forget the slave. In common with many others I have felt deeply the great wrong of American slavery; and my efforts, sympathy, and prayers have been with those who have labored for its termination. With me the two things have gone together. I have been unable to separate in my thoughts and in my deepest convictions the connection of the disenfranchised and regenerated slave with the liberation of the land from which he came. But this connection, standing clear and firm in the convictions of many reflecting men, has not as yet found time to be fully realized. The slave is free, but Africa is not redeemed. The slave stands forth an American citizen, with the light of civilization and of Christianity, as well as of freedom thrown around him; but the hundred and fifty millions of Africa are still almost universally in the bondage of ignorance, cruelty, and barbarous superstition. The means which were applicable to the restoration of other heathen lands and nations,—the grand missionary work which has been

carried on by the white race in other parts of the world,—has been found in a great degree inapplicable here. So much so that many noble hearts have trembled before the difficulties of the problem, and have felt that human wisdom was not adequate to its solution.

But at this point of perplexity and darkness God unveils more clearly to our view the great plans which, amid clouds and shadows, amid wrongs and sufferings, required the elaboration of centuries. A new power has arisen; a nation has been born in a day; and the heart and the eye of Africa are turned towards her own children; and, with extended arms, and with more than the old Macedonian cry, she exclaims: "Come over and help us."

Some have supposed that this loud cry will be unheeded; that the possession of new rights, or rather of old rights newly acknowledged, will so intoxicate and benumb the hearts of our colored brethren that they will not listen. I cannot believe it. I do not so understand the qualities of the negro race. The attributes which constitute their character are not justly estimated. When they shall have received, year after year, the instructions of colleges, we shall be able to pronounce more decisively upon the powers of their intellect. But intellectual traits alone do not constitute the whole of humanity. The colored race manifest a docility, a patience, a depth of feeling, a quickness of sympathy, a facility of religious belief, an appreciation of the kind, the good, and the joyous in life, which mark them as a people who have a higher work to do than to sit down in idleness.

It is very true that they will not go, and ought not to go, contrary to their own convictions. But on this point I have no anxiety. The great God, who has watched over them from the beginning, who has marked their tears and heard their supplications, and in His own time has broken the chains of their bondage, will soon reveal to them the heights of their destiny, and will crown with a new glory the degradation which He has redeemed. It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a co-worker in proclaiming the truths of freedom and justice, of civilization and Christianity throughout the length and breadth of Africa. Do not doubt it. Let the long-agitated question of the comparative mental position of the African race cease. A century hence, and perhaps much sooner, with the advantage of freedom and of equal education, the question will be settled on the philosophical basis of ascertained facts, and will be settled forever.

It is enough for us to know, in the light of the revelations which have become a part of history, that God is with the negro; and to know that the negro, no longer debased or restrained by slavery, will follow God's leading, whether his mission be here or elsewhere. Undoubtedly multitudes will stay here; America will be their home; both for their benefit and for our own. But other multitudes, touched with a higher inspiration and moulded to higher

issues, will, within the course perhaps of a single century, reveal the African desert blossoming as the rose; and civilization and Christianity flourishing under the protection of a system of republics, constituting under their own flag the United States of Africa.

In this great work, which constitutes a part of God's remedial system for the restoration of the world, colonization can now nobly lead. The way is now open for more energetic and widely-extended action, without the fears and doubts, and the liabilities to error, which have perplexed the past. And it cannot be doubted, that many influential men, who have hitherto stood aloof, are now ready for co-operation.

The day in which we live is remarkable for great and comprehensive plans. And these plans, so far as they originate in the great source of all good, are not likely to fail. Let me say, therefore, that the hour has come. The men, the only class of men who are adequately fitted for the task, are ready. Let there be no want of means. Combine unity of purpose with unity of action; and let purpose and action go hand in hand with prayer and faith, which constitute the great elements of success.

With sentiments of most respectful and sincere regard,

I remain, yours,

THOMAS C. UPHAM.

TWO NEW SETTLEMENTS IN LIBERIA.

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, *March 3, 1870.*

MY DEAR SIR: My last letter to you was dated January 7, via England, in which I apprized you of the arrival of the Golconda with her company of emigrants, and I informed you that it was my purpose to go up the St. Paul's river on the 11th, in company with the leading men of the Arthington and Brewer companies, to visit the sites selected for their location. We did so. We went as far as Millsburg in boats: here we had to land in consequence of the obstructions in the river, and walked thence to Muhlenburg, which I should judge to be about two miles above Millsburg. After taking a few minutes' rest and in looking around at Muhlenburg, we proceeded about a mile higher up on the banks of the river. From Millsburg up to the distance we travelled, and as far as we could see, the river is obstructed with solid masses of stone, and it is impossible for boats to pass. There are narrow streams running between the rocks that will admit the passage of small canoes, and these have to be managed by expert, experienced, active canoemen to pass in safety. I learn from the people at Millsburg that these obstructions in the river extend about six miles up from Millsburg. In our dry season the rocks are mostly uncovered.

After looking around at the surrounding country, the advantages and disadvantages to locate in that neighborhood were discussed among those present, and all of them decided that they could not settle there. We returned to Millsburg that evening about six o'clock, where we passed the night. The

next day several of the other places on the river were visited by the men on their way down, and we reached Monrovia about twilight. After our return, the site for their location was again discussed. Some wanted to go up in the neighborhood of Muhlenburg, some proposed Caldwell, some Clay-Ashland, some Virginia, and some White Plains. But after a few days further deliberation, the Arthington company, headed by Mr. Alonzo Hoggard, decided to take their lands in the neighborhood of Muhlenburg, but not on the river, as the river could be of no service to them, and the lands near its banks not being, in their opinion, as good as the lands farther back. The Brewer company decided to locate in the rear of Virginia, and would not consent to locate near the other company. Lands for both companies have been surveyed for them, and for several weeks they have been busily engaged in clearing off their lots and in getting out lumber for their houses. I am assisting them to do this by paying persons to help them. Since they have commenced operations I have not been able to get up to their place to see their progress, but I learn from them and others that they are driving ahead finely. They go up from here on Mondays and return on Fridays or Saturdays of each week. I provide boats for the travelling to and fro, and have furnished them with the necessary tools for their work. Mr. Hoggard tells me that he will be ready in two weeks' time to take his family up, and soon the others will also be ready to have their families moved up. I am anxious to have the most of them on their own places by the middle of May, before our heavy weather sets in. With the exception of one or two of the males, who appear to have but little idea of farming, having grown up probably in some town or city, they seem cheerful and pleased with their prospects, and manifest no discontent. With but the exceptions named they are all occupying the Receptacle at this place.

It was your wish that the two companies should locate above Millsburg, on opposite sides of the river. If this had been done, the communication between the two settlements would only be by crossing at Millsburg, and this would necessitate travelling up and down the banks of the river several miles. I regret that your wishes cannot be carried out in their location. Still, notwithstanding these difficulties, I would have located them according to your wishes if they had consented, and to be carried out in planting two settlements opposite each other on the river above Muhlenburg. I think a good substantial bridge might be constructed across the river, which would afford facilities for communication and travel to settlers on both sides of the river, and facilitate the establishing of the chain of settlements to the interior that is contemplated

Yours, very truly,

H. W. DENNIS.

LETTERS FROM EMIGRANTS.

The following letters to their friends from two of the prominent members of the company from Windsor, N. C., have been sent to us with a request for their publication in the Repository:

"MONROVIA, December 30, 1869.

"Mr. SHEPPERD.

"DEAR SIR: I have arrived safe in Liberia, with all the emigrants in good health, except two of them, Solomon York and — Reiley. They are a little sick, but they are getting better. We all thank you for your disinterested kindness in aiding us to our father country. The emigrants are all satisfied, and will be better satisfied when they get out in the country and draw their land. Tell all the people we are now safe at Monrovia, and that we did not go to Cuba, nor to that island beyond Cuba, where it was reported that we would be taken. Tell William Outlaw, Blood Hoggard, Calvin Hoggard, Manuel Taylor, Blount Perr, Asa Sanders, Moses Gilliam, Isaac Barn, Wistar Barn, Samuel Taylor, Julia Taylor, Benjamin Brown, and Martha Vanbun that, after a voyage of thirty-six days, we arrived safe at Monrovia. Give my respects to all inquiring friends, and tell them myself and family are in good health. David Bryant, the son of James Bryant, is here with me to-day. Emma Bryant has moved away. They are all living except Henry and Willie. Henry Reynolds, Solomon York, and York Outlaw send their respects to you, all hoping to welcome you all in Liberia.

"Mr. Shepperd, we hope that this may find you and your family all well, and trust that the people will not be down on you for aiding us to come to this country. We believe that you have done right for us, and we thank you. Hoping that the Lord will keep you ever safe from the evil of this life, and bless you and your children.

"From your devoted friend,

"ALONZO HOGGARD.

"P. S. Mr. Outlaw, I send the black that you gave me, to show that I am safe in Liberia."

"MONROVIA, LIBERIA, January 1, 1870.

"SIR: After a voyage of thirty-six days we arrived safe at Liberia. I am now at the receptacle at Monrovia, and expect in a few days, by God's help, to go up the river St. Paul, where we intend to settle. This leaves me well and family. Please tell West Penn that we arrived here safe and well, and we desire for him to come. Henry Reynolds sends his love to you all. This is a fine country, and it is for the black man to live in. Give my best compliments to sister Fanny Ann, and tell her we arrived safe and in good health. I have seen Samuel Bryant to-day. He desires to see you and children, and says you must come over, and that he finds himself entirely sufficient and able to take care of you all. The first opportunity for Liberia you must come over and bring your mother, brother, and sister. This is short, but I will write a long one when I have seen more of the country.

"No more at present, but hope to see you by the next ship.

"SOLOMON YORK."

ITEMS OF INTELLIGENCE.

A STEP IN THE RIGHT DIRECTION.—The public will learn with no little amount of satisfaction that, through the instrumentality of Governor Sir Author E. Kennedy, Mr. Wm. Grant, one of our most intelligent native gentlemen, has been appointed to a seat in the Legislative Council. His excellency has done much in the short space of two years for the benefit of Africa. A native has been appointed Governor of the Gambia; a native pastor has been called to fill the vacancy in the same settlement; and now

a pure son of the soil is selected to legislate for his country.—*West African Liberator*.

IMPORTANCE OF OPENING COMMUNICATIONS.—In writing on the subject of opening a road from Sierra Leone to the Niger river, Governor A. E. Kennedy says: "It is a matter of great commercial importance to this settlement to have the road open to the Niger, in the Sangara country, and Mr. Reade has nearly accomplished this, having reached as far as Falaba; and, if he gets no farther, I have made arrangements this day with the son of a chief who will guaranty the safety of any one I may send next dry season. I myself came to this Coast in the first mail (a commercial) steamer (the Fore-runner) which ever came to West Africa, and there are now four first-class steamers per month running out and home full of cargo. I see no limit to the development of trade on this Coast, if we can extend our influence and maintain peace in the interior.

MILITARY EXPENSES FOR 1870-'71.—The sum put down in the British estimates this year for military expenses on the West Coast of Africa is £34,754.

NATAL EXPORTS AND IMPORTS.—The returns of exports and imports for 1869, as compared with 1868, show a very healthy state of affairs. The imports for 1869 amounted to £380,331 against £317,432 for 1868. The exports for 1869 were £363,262 against £271,949 for 1868. The revenue derived from the customs was £39,702 for 1869 against £30,475 for 1868. The export of sugar was 7,662 tons against 4,662 tons.

Receipts of the American Colonization Society,

From the 20th of March to the 20th of April, 1870.

MAINE.			
South Berwick—	Con. Ch. and Parish, by Dea. John Plumer.....	47 86	
Minot—	J. E. Washburn.....	80 00	
	By Rev. J. K. Converse, (\$56.50.)		
Augusta—	H. H. Dewitt, Dr. H. H. Hill, R. H. Cushman, J. W. Bradbury, J. Baker, each \$5; John Dorr, \$3; D. Williams, E. Fuller, each \$1.....	80 00	
Gorham—	Tappan Roble \$10; Hon. J. A. Waterman, A. A. A. Waterman, each \$2.50; Miss L. E. Robie, \$2; Mrs. F. H. Way, R. W. Watson, R. G. Harding, A. R. Mitchell, J. C. Card, Capt. J. I. Stevens, Dr. Alden, T. Kern, Mrs. Parkhurst, each \$1; Dea. Irish, 50 cents.....	26 50	
NEW HAMPSHIRE.		184 86	
	By Rev. J. K. Converse, (\$106.)		
Newport—	Col. Cong. Ch. \$30; Col. Meth. Ch. \$18; Hon. Edmund Burke, \$5.....	51 00	
Bellows Falls—	R. W. Crockett, Mrs. M. L. Crockett, each \$2; Mr. Arms,.....	5 00	
Concord—	George A. Pillsbury.....	30 00	
Manchester—	Hon. G. W. Morrison, \$10; Mrs. Dr. A. G. Gale, \$5; C. R. Morrison, \$2; Dr. Crosby, Dr. Wm. Brown, G. H. Holbrook, each \$1.....	20 00	
	By Simeon Ide, Esq., (\$80.)		
Claremont—	Hon. E. L. Goddard, \$10; T. J. Harris, Simeon Ide, N. W. Goddard, Ch. O. Eastman, John L. Farwell, each \$5; Mrs. Ch. Leland, Mrs. G. N. Farwell, J. T. Emerson, Lemuel Ide, Dr. W. M. Ladd, each \$2; Mrs. Ruth F. Price, Mrs. M. E. Partridge, Mrs. H. E. Barrett, Mrs. C. M. Bingham, George L. Balcom, J. Wetherbee, Jr., R. K. Dow, Dr. F. T. Kilder, each \$1.....	53 00	
Plainfield—	Rev. Jacob Scales, \$5; Joseph R. Johnson, \$2.....	7 00	
		166 00	
VERMONT.			
Woodstock—	Estate of Ann C. Burnell, by Charles Marsh, administrator, in part of legacy and interest.....	650 00	

By Rev. J. K. Converse, (\$235.57.)
Burlington—*Additional*—Mial Davis, J. H. Gates, E. W. Peck, each \$10; A. W. Allen, Dr. S. E. Nichols, H. Burnell, Mrs. R. W. Francis, Miss Lucia Wheeler, Miss Rebecca Wheeler, Mrs. H. Loomis, each \$5; J. W. Campbell, \$4; Geo. Francis, \$3; C. Blodgett, A. K. Cole, Mrs. Shedd, E. C. Loomis, C. Storrs, A. J. Cane, each \$2; Mrs. E. Hickok, M. H. Buckhan & Co., A. J. Derby, E. Floyd, A. Prouty, Charles Berms, M. J. Fisher, A. K. Ballard, each \$1.
Benson—Mrs. Anna Howard, \$10; Mrs. Jane E. King, \$5; Mrs. S. Aiken, Mrs. S. Goodrich, Mrs. Isaac Dickinson, Deacon Noble, H. S. Howard, each \$1; E. Goodrich, 75 cents.
Wallingford—A. Hull, \$10; Mr. Martindale, J. B. Munson, each \$5; Judge Button, \$2.
Manchester—J. H. Davis, \$5; Rev. A. D. Austin, \$3; Major Hawley, Miss Ellen Hawley, each \$2.50; Rev. J. D. Wickham, P. Dudley, each \$2; G. H. Smith, Wm. P. Black, C. P. Smith, W. H. Fuller, each \$1.
Norwich—*Additional*.
Brattleboro—George W. Folson, N. B. Williston, Charles Chapin, each \$10; C. F. Thompson, George Newman, each \$5; Mrs. Hampden Cutts, R. V. Clarke, Mrs. N. F. Cabot, Hon. R. Tyler, each \$2; Mrs. L. M. Case, Dr. Rockwell, Charles Cerne, P. Barrows, J. N. Thorn, Cash, David A. Abbott, Mrs. E. Green, each \$1.
Berlin—J. Edward Perrin, \$10; J. Bosworth, \$5; Col. Cong. Ch., \$3.37.

MASSACHUSETTS.

By Rev. Joseph Tracy, D. D.
Boston—For Memorial volumes sold, net.
Beverly—Edward Burley, Don., \$20, gold, premium on same, @ 13/4—\$2.75.

CONNECTICUT.

"Two friends in Connecticut," by Hon. S. H. Huntington.
New Haven—R. S. Fellowes.
 By Rev. D. C. Haynes, (\$154.00.)
Hartford—James B. Hosmer, \$100; Rev. W. W. Turner, D. P. Crosby, Daniel Phillips, Charles Seymour, D. Wadsworth, each \$25; S. S. Ward, George Beach, H. H. Barbour, G. F. Davis, R. Mather, W. P. Burrell, James L. Howard, H. L. Porter, A. Jackson, D. D., J. C. Bodwell, D. D., H. A. Perkins, E. N. Welch, Austin Dunham, Edward Coles, Lu-

cus Barbour, James Goodwin, each \$10; William Thompson, D. D., R. G. Vernyle, D. D., L. C. Walkley, L. J. Hendee, Cash, W. L. Brunson, C. H. Wortham, W. S. Hurd, Rev. George Clark, each \$5; First Bapt. Ch., \$20; G. E. Martin, \$3; Cash, \$1.

454 00

529 00

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By Rev. Dr. Orcutt, (\$600.50.)
New York City—Mrs. C. L. Spencer, Moses Allen, Miss Sarah Burr, each \$100; Miss Mary Bronson, H. G. Marquand, Jonathan Sturges, each \$50; Mrs. Daniel Lord, Mrs. Burr Wakeman, each \$25; Thomas Jeremiah, John A. Stewart, Mrs. A. C. Brown, each \$20; Mrs. William Colch, Miss Oothout, Aug. W. Sexton, Mrs. Spofford, each \$10; Cash, 50 cents.
 By Rev. J. K. Converse, (\$56.23.)
Pultsburg—Lawrence Myers, M. K. Platt, J. Gay, Esq., each \$5; Mr. Breed, C. Halsey, Cash, each \$1.
Port Henry—Col. Cong. Ch.

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DISTRICT OF COLUMBIA.

Washington—Miscellaneous.

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Ashtabula—Mills Crosby, by Rev. B. O. Pimpton.

5 00

ILLINOIS.

Jacksonville—Rev. John C. Hamilton.
Abingdon—Rev. John Crawford.

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2 00

FOR REPOSITORY.

NEW HAMPSHIRE—*Mt. Vernon*—Timothy Kntridge, to January 1, 1870, \$9; Dea. J. A. Starrett, to April 1, 1871, \$1—*Claremont*—Mrs. M. E. Partridge, to May 1, 1871, by Simeon Ide, Esq., \$1; Rev. J. K. Converse, for new subscribers, \$11.
VERMONT—*Whiting*—Barlow L. Rowe, to April 1, 1871.
NEW JERSEY—*Trenton*—John S. Chambers, to January 1, 1871.
NORTH CAROLINA—*Edenton*—Miss F. L. Roultac, to January 1, 1871.
OHIO—*Cedarville*—Mrs. Martha Dallas, to April 1, 1871, \$1—*Dayton*—Miss Eliza Hoyt, to January 1, 1871, \$2.
INDIANA—*Aurora*—Rev. A. W. Freeman, to January 1, 1871.
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T H E

African Repository.

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WASHINGTON, JUNE, 1870.

[No. 6.

SHALL THEY GO?

An application for passage to Liberia next fall, comprising thirty families and one hundred and forty persons, residents of Plymouth, North Carolina, has just been received by the American Colonization Society. The applicants are represented to be "industrious and pious," desirous to better their own condition and help to elevate Africa. They are self-moved, as are the nine hundred whose names were previously standing on our books—enrolled since the departure of our last expedition.

Shall the requests of these people be complied with? We have a first-class ship, admirably arranged and fitted up for the comfortable carriage of emigrants—the result of a fund given by a generous friend of the Society, and available only for that purpose. But we have not the means to meet her expenses, and to provision her for a suitable company of emigrants on the voyage, and for the support and the cost of their settlement during the first six months after landing in Liberia.

In this emergency, it is earnestly solicited that the Auxiliary Societies, and pastors of churches, take measures to call anew the attention of the philanthropic and Christian people whom they reach to the claims of the American Colonization Society, related as it is to the welfare of the people of color, and the spread of free evangelical religion in Africa.

That the prayer of worthy applicants should receive a prompt and favorable response is urged by the following briefly stated reasons:

First. Africa is their ancestral land—from which their fathers were stolen to serve white men. For centuries God seems to have kept that vast continent for the black race, by placing

pestilence at her gates, to prevent the intrusion of the avaricious and controlling Anglo-Saxon.

Second. In Liberia, they can have social equality, be owners of land, every family receiving, as a gift from the Government, twenty-five acres of land, and every single adult ten acres.

Third. They are assured, by their relatives and friends in Liberia, that their condition in that Republic is vastly better than that of the colored people of the United States, in respect to the means of living, home comforts, and ease of acquiring property.

Fourth. That they may carry our civilization, literature, arts, and Christianity to the millions whom Providence has made ready to receive them. They can do the foreign missionary work there as fast, as economically, and as effectively as it is done by any purely missionary organization.

Fifth. The satisfying of a want felt by the most intelligent of the colored population—of a nationality of their own; without which, it is generally conceded, the race can never attain to a respectable position in the family of nations.

Shall not the present applicants have a passage to Liberia? Having but lately attained their freedom, the most they can do is to provide themselves with an outfit with which to begin life in that new country. Philanthropic and Christian men of means are not likely to find a time when their aid is more needed or more useful.

THE COUNTRY EAST OF LIBERIA.

BOPORO TO ZOLU.

We continue the "Narrative of a journey to Musardu, the capital of the Western Mandingoes," by Mr. Benjamin Anderson. The explorer and author was educated at the Monrovia Academy, and has the reputation of being an accomplished mathematician and surveyor. He was Secretary of the Treasury of Liberia under the Presidency of Mr. Warner.

The population of Boporo is of a mixed character, such as war, commerce, and the domestic slave-trade are calculated to produce; in consequence of which there are as many different languages spoken as there are tribes: Vey, Golah, Mambomah, Mandingo, Pessy, Boozie, Boondee, and the Hurrah languages. The Vey language is used for general communication. The

extent and population of these tribes are very variable elements. The population living in the town may be set down at three thousand, but there are many outlying villages and hamlets; and, considering these as the suburbs of Boporo, they undoubtedly raise the population to ten thousand. Many of the Mandingoes themselves, though they reside in the town with their families, have villages of slaves and servants scattered in every direction, wherever the purposes of agriculture invite or encourage.

The Mandingoes possess strong moral influence. Scarcely anything is undertaken without consulting their priests, whose prayers, blessings, and other rites are supposed to give a propitious turn to all the affairs of peace and war. They are Mohammedans; but, as the ruder tribes do not addict themselves to the intellectual habits of the Mandingoes, it has been found necessary to adjust the faith to the necessities of the case, and to temper some of the mummeries of fetichism with the teachings of Islam. Yet are there to be found individuals who do not prostitute their faith, and who are more scrupulous and sincere. It is believed by many persons that the Arabic learning of our Mandingoes, in reading and writing from the Koran, is purely mechanical, or a mere matter of memory.

Kaifal took a small Arabic grammar given to me by Professor Blyden, and showed himself thoroughly versed in all the distinctions of person, gender, and number, &c., in the conjugation of a verb. However, all are not equally proficient in this respect.

They have a mosque at Boporo, where nothing enjoined by their religion is omitted. It is attended solely by the Mandingoes, none of the other tribes visiting it; not because they are prohibited, for the Mandingoes would make proselytes of them all if they could. It is sufficient for the "Kaffirs," (unbelievers,) as they are denominated by the Mandingoes, to buy the amulets, necklaces, and belts containing transcripts from the Koran sewed up in them, to be worn around the neck, arms, or waist as preservatives from the casualties of war, sickness, or ill luck in trade or love.

The Mandingoes are scrupulously attentive to their worship. They regularly attend their services three times a day—five o'clock in the morning, three o'clock in the afternoon, and seven o'clock in the evening. In these services I was particularly attracted by the manner in which they chanted the cardinal article of their creed.

The Mandingoes living in the Boatswain country have many slaves. The slave population is supposed to treble the number of free persons. They are purchased chiefly from the Pessy,

Boozie, and other tribes. Many are reduced to the condition of slaves by being captured in war. Their chief labor is to perform the service of carriers for their masters in the trade of salt and country cloths carried between Boporo and Vannswah.

It seems to be the practice in every town where the water favors it to have cat-fish pools. The fish are not allowed to be disturbed; they are not only the consumers of the offal of the town, but from their shark-like and snappish manner a more fearful office can well be suspected. They are from one to three feet long, and will lie with patience and expectation all day long, their backs raw with scars, which their own ferocity inflicts on each other in the fierce struggle for food.

Boporo has a small market, held in the northeast suburbs of the town. The bartering is carried on solely by women. There is no established currency; the exchange takes place of one commodity for another, according to their mutual necessities. It is generally attended by one hundred and seventy-five to two hundred persons. The articles are palm-oil, rice, kaffee-seed, shallots—a small species of onion—meat, cotton stripes, tobacco, kola, earthen pots, etc. A great many country cloths are made at Boporo, every family having a small loom. They would economize both time and labor if they would employ our large loom, instead of the narrow six-inch loom they use. I have no doubt they would do so, if any civilized person would interest himself to show them.

These people are very sensible of the superiority of everything that comes from (Dru-kau) Monrovia, and they attempt to practice our civilization of themselves.

The king has a frame house at Totoquella, with a piazza surrounding it, all of native construction. He also uses chairs, tables, beds, bedsteads, looking-glasses, scented soaps, colognes, &c. He took great interest in examining my sextant, and even the pictures in my books: but that which afforded him the greatest pleasure was the stereoscope. He entreated me so earnestly to leave it with him that I felt myself bound to gratify his wishes in that respect, though I had specially intended it for Musardu.

He was no less satisfied when I flattered him with the prospect of a school for children being established at Boporo, telling me that when John B. Jordan traded there he was accustomed to get Jordan to teach him.

The king spells a little, and is somewhat acquainted with numbers. This is the place for the missionary to be of service; but it seems that, though Mohammed has a small mosque and school at Vannswah, almost in the Virginia settlement, the Christians have neither church nor school at Boporo.

The king's authority seems to be of a mixed character. In

some things he acts absolutely, while in others, such as war, he takes the counsel of the subordinate chiefs. He is judge or arbiter of all important differences between his subjects. He is a most patient hearer of all matters brought before him. I have known him to remain in his hammock for whole days, listening to what was to be said by either side, and his decisions seemed to be generally satisfactory.

A very peculiar but advantageous method obtains in the administration of justice. In order to obviate all further trouble after the decision is given, both plaintiff and defendant have to advance the cost and expenses before the suit begins; the very articles in which these charges are to be paid are placed in a conspicuous manner in the sight of every body. The presence of the money thereby becomes an incentive and stimulation to strenuous effort. As soon as the case is decided, nothing remains but for the victor to sweep the stakes. These cases between his subjects are frequently taxing and vexatious, yet the king is said to always preside with patience and a well-balanced impartiality.

But the king sometimes takes recreation from the severe affairs of life, at which time he is apt to enliven the hours of vacation from business with a glass of gin or whiskey, and then he goes playfully around the town attended by his people. It happens that his caprice is as innocent then as his gentle disposition is in his sober hours, for he hurts no one; only going from house to house, joking with and receiving little presents from his friends. Sometimes he attempts to dance, or to act some warlike feat; but want of youth and a rather fat body mar the practice.

Before I left Boporo for the interior, the king informed me that the distance, danger, and hazard were so great that he must consult the sand doctor as to the final issues of such a journey. He declared that, upon all such important matters, he trusted not to human prudence alone.

This individual, the sand doctor, by giving his fingers certain motions in a small pile of sand, is supposed to read the events of the future. We were carried into a thatch hut. Our diviner, spreading out a small pile of sand with his right hand, began to invoke the demon of the pile. The whole thing was conducted without thunder, lightning, or anything else, except the rapid, voluble utterances of our diviner himself. Again and again it was demanded of the flinty wisdoms whether or not the expedition should be successful; the responses indicated by these sandy hieroglyphics bid us begone and prosper. Thus it was that superstition at this time seconded the purposes of a rational inquiry. The king not unfrequently chided

me because I was indifferent and incredulous about such matters.

Every effort was made by the Boporo Mandingoes to prevent my going. It was told to Momoru that if anything befell me, he alone would be held responsible to the Government. Even old Gatumba sent word to Momoru not to allow me, under any circumstances whatever, to pass and "go behind them;" for he declared that I was going for no other purpose but to ruin their trade. It was the first time, I was informed, that the king had set himself in opposition to the advice and counsel of his chiefs, many of whom were greatly opposed to my passing through their country to go in the interior. I therefore exerted the greatest industry in purchasing their silence or assistance. But to the Boporo Mandingoes I held threatening language, in which I informed them that if I did not succeed in going to their country, I would return and break up all their trade at Vannswah.

Mr. Schieffelin's money, however, was the most powerful argument. It prevailed over every obstacle; it reconciled me to prejudices and persons the most difficult to deal with; invoked the blessings of Mohammed on my head; caused even the sands to become things of sense in my favor; singularly enlightened minds that before could not see why I wished to go in the interior, and finally reduced the prospect of my going in the interior to the most undoubted moral certainty.

On the 14th day of June I left Boporo for Totoquella; and on June 16th we left Totoquella for the interior, our company consisting of three Congoes—Jim, Alex, and Pickaninny—as carriers; Chancellor, the Golah, as interpreter, and Beah, the Mandingo, as guide. The rest of my Congoes, numbering fifteen, had returned to Monrovia, giving all kinds of false accounts of our proceedings.

I had now again to experience the effects of the jealousy of the Mandingoes. They had determined that I should not reach Musardu. They, therefore, gave secret instructions to the Mandingo guide, Beah, who was to accompany me, to delay and shuffle all along the route, so as to exhaust my means and discourage my perseverance, and thus to finally thwart the expedition. It was through this man's tricks that I was compelled to spend six months in going to Musardu, when only one was necessary.

On Tuesday, the 16th of June, we left Totoquella for the interior, the direction being, with very little deviation, east. The hilly features of the country became more striking; large granite boulders were scattered here and there; small creeks, flowing over beds of sand and gravel, drained the country from every direction into the St. Paul's river. About half-past four

o'clock P. M. we reached the northwestern edge of the Pessy country, and halted at a small hamlet for the night. Here the barometer stood 29.19; thermometer 84°.

Wednesday, the 17th of June, six A. M., barometer 29.20; thermometer 78° Fahrenheit. We pushed on, and passed through another Pessy village. The Pessies seemed to have an abundance of poultry, sheep, and rice; here we halted.

Thursday, the 18th of June, we started on our journey, the country bearing the same hilly appearance. We halted at a considerable village, called Sellayo, about twelve o'clock. The chief was swinging in his hammock in a half-finished shed; he was sullen, and scarcely spoke; he, however, deigned to give us a little palm wine. We made him a small (dash) present, at which he was quite displeased; but we cut short all grumbling by starting off soon in the morning.

Friday, the 19th, we passed through Nesebeah (red hill) and Pollamah, Pessy villages, and halted at Zelleki's town at half-past three P. M. This village contained two hundred and fifty houses, built in the usual style; the body being of clay, and of a circular shape, with thatched conical coverings. This village wore an indifferent appearance, showing scarcely any activity in any species of industry. On account of its sameness, we were glad enough to leave it. Outside of its barricade was a large creek, containing catfish, as at Boporo.

The only thing that rendered idle hours tolerable was King Momoru's daughter, who had married a Mandingo residing in the village. She very much resembled her father, and was of the same jovial disposition; and when I left the village she marched out before me, with my musket at shoulder arms, at a military pace, imitating what she had seen at Monrovia the last time she was down there with her father.

Saturday, June 20, 1868, we reached Barkomah, the largest Pessy town in this direction. King Pato is not stamped by nature for a king, and his town is neither commendable for cleanliness nor industry. It contains three hundred dilapidated houses, half a dozen cows, some large Mandingo dogs, about eight hundred inhabitants, and is surrounded on all sides by impenetrable jungle, which is considered a sufficient barrier from all attacks. It is difficult to conceive whether this plan of defence was suggested by cowardice or laziness. We were lodged in a miserable hut, about twelve feet long by eight feet wide, and five feet high.

We had to endure this bamboo cage for ten days, because our guide had friends, who made him as comfortable as we were wretched. We were delayed under various pretexts, the chief of which was, that, as my boys had almost given out, assistance had to be procured for carrying our luggage.

On the 1st of July we started from Barkomiah, and crossed a considerable tributary of the St. Paul's river, seventy-five feet wide, running in the direction of southwest, between banks of clay, eight feet on one side and fifteen feet on the other, with a velocity of forty feet in fifteen seconds. The stream is ten feet deep in this place, and is known to overflow its banks on the eight-foot side in the depths of the rains. It is crossed on slender poles tied together. Only one person can cross at a time; and just as the burdened traveller reaches the middle he is arrested by a ticklish swaying, that threatens to unbalance him into the waters below; here he dares not move until the restive poles regain their quiet. It has blighted many a prospect, or rather melted many a basket of salt. In days gone by, it was crossed by a suspension bridge of wicker-work, elevated fifteen feet above the surface, as appeared by the remains of logs and withes. This stream separates the Pessy country at this point from the Deh country.

The Deh people are a small tribe intervening between the Pessy and Bonsie people. They seem to be a distinct people, and speak a strong, rough, guttural language, similar to our Kroo tribe on the coast, whom they resemble in many other particulars. They have more fire in their eyes than the Pessy people. After a half-hour's walk we passed through the Deh villages of Mue-Zue and Yalah, and halted at Dallazeah. The Deh people, in proffering their hospitalities, offered us dog for dinner, which was politely declined.

On Thursday, the 2d of July, we started from Dallazeah. Farms of rice, corn, cotton, and tobacco succeeded each other in an order truly pleasing to look at. The people are very industrious. The women, on seeing me, began to tremble with fear; and though some of my people, with whom they were well acquainted, tried to assure them, they could not be persuaded to approach me. Keeping the direction east, we passed another Deh village—Malung, (water.) From here we came to the site of a large Deh town—Gellabonda, (lightning)—which had been completely destroyed by a civil war. It was so elevated, that we had but to look E. S. E. to see a large part of the Barline country, and the very parts in which war was then raging. Indeed, we had hitherto followed the Barline route; but at two o'clock P. M. our guide, Beah, changed the direction, remarking, as he did so, powder and ball were in the path he had left. We halted at Mahfatah, a small Deh village. At night one of their houses caught on fire, and but for the activity of our people the whole of their frail bamboo dwellings would have been consumed. These people travel very little, and are consequently ruder, and, as I then supposed, less hospitable than the other tribes. We passed the

4th of July here, the barometer standing at 28.89, thermometer 80°, ten o'clock A. M., weather cloudy.

Friday, the 5th of July, we started on our journey, passing through several Deh villages. We also crossed a small falls called Gawboah, with water rushing over granite beds, colored red and gray, with seams of white quartz and red feldspar ramifying the bed in many directions. We halted at Zolaghee, the largest and last town of the Deh people. This town contained three hundred houses, more or less, in a state of dilapidation.

On the 7th we reached the Bonsie country, or the Domar division of the Bonsies. We passed through Powlazue, Unzugahzeah, Kaulibodah, and halted at Yahwahzue. These towns are large and densely peopled, surrounded with high and massive walls of clay and earth. It was here that the Barline people had been lately making reprisals, capturing the women and slaves on the farms. It was therefore necessary that our Bonsie friends should exercise constant vigilance, and be ready to sally forth from their walls at a moment's warning to repel these incursions.

You no sooner arrive in the Bonsie country than a contrast of cleanliness, order, and industry strikes you. That tribe, continually represented to us as savage, fierce, and intractable, at once invites you into its large walled towns with all the hospitalities and courtesy that the minds of this simple, untutored people can think of.

I arrived at Zolu's town on the 8th of July, 1868, at four o'clock P. M. The walls of this town are from eighteen to twenty feet high, consisting of clay, and very thick. A regular salvo of musketry announced my entrance, and quickly a band of music made its appearance, consisting of twelve large and small ivory horns, and a half dozen drums of various sizes and sounds. I was conducted to the market space, in the centre of the town, and there welcomed amidst the blast and flourish of Bonsie music and the firing of muskets.

They were astonished and overjoyed that a "Wegee" an American should come so far to visit them in their own country. A thousand strange faces, whom I had never before seen, were gazing at me. After their curiosity and wonder had been satisfied, they gave me spacious and comfortable lodgings, and commenced a series of hospitalities, which from mere quantity alone became oppressive.

This part of Africa likes a clean face, and especially a full-flowing gown, which is not only a more graceful attire, but more comfortable and healthy than the tight-fitting pieces which we call civilized clothing. This town, like Boporo, has its small daily market; but the large weekly market, which is held every Thursday, and to which the neighboring towns-peo-

ple usually resort, is held at Zow-Zow, a very large town fifteen miles E. N. E. of Zolu. I visited this market. The hum of voices could be heard in the distance like the noise of a waterfall. It is attended by five or six thousand people. The bargaining is generally conducted by the women, except the country cloth trade, which is carried on by the men. The exchange is generally a barter; one article is exchanged for another, according to the mutual wants of the buyer and seller. Salt and kola, however, have the character of a currency, and large bargains are generally valued in these articles. They are the expression of prices in all important bargains. Kola usually performs the same service our coppers do in small bargains. These markets also have the character of holiday or pleasure-days. Every one appears in his or her best attire. The women wear blue and colored country cloths, girded tastefully around their waists, their heads bound round with a large three-cornered handkerchief of the same material. Blue beads, intermixed with their favorite "pateriki," (brass buttons,) encircle their necks, their faces ornamented with blue pigment and smiles.

In going around the market, and even on the road as you go to the market, you are sure to be loaded with ground-nuts, bananas, and rice-bread. Rice forms the chief breadstuff, cassavas and potatoes the next. Potatoes grow to an enormous size, and will weigh from six to eight pounds. My Congo carriers were greatly elated when they bought a bushel of white rice for four brass buttons and a few needles. Considering the large farms and the quantities of old rice from the previous crop which must remain unconsumed, rice can never be a source of profit to these people until they have a road and conveyance to cart it down to some civilized settlement.

The two great farming staples in the Boozie country are rice and cotton. Sometimes the rice and cotton are planted together, but most of the cotton-farms succeed the rice-farms. The cotton-farms bear no proportion in size to the rice-farms, yet they are large, for they have to clothe a country densely populated, where men, women, and children all go clothed, and no foreign manufactures scarcely reach them. Cotton-gins would be a blessing to these people, for the manner in which they are obliged to prepare cotton for spinning is painful and tedious to the last degree of labor. This part of the labor is done by the women; the men do the weaving. The spindle is in the hands of every woman, from the princess to the slave. The dyeing of cloth is also done by the women, at which the Mandingoes are the most expert, and they know how to impart various shades of blue in a permanent and beautiful manner. Though they have an of cam-

wood, I have never seen them use it for the purposes of dyeing. The chief colors used are blue and yellow; the latter color is extracted from bark. Taking into account that these people not only clothe themselves, but furnish the vast number of cloths that are brought to the coast to be used in the leeward trade, it shows what the cotton-producing power of the country would become if this primitive, barbarian industry were only assisted by some labor-saving machinery.

The Boozies are a very polite people; the slightest favor is repaid with an "emmamow"—thank you. Do you dance or afford any amusement whatever, you receive the "emmamow." Are you engaged in any labor or business for yourself or others, you are as heartily "thanked" by those whom it does not in the least concern as if it were for themselves. If you are carrying a heavy burden on the road, and happen to meet a friend, he thanks you as if you were doing it for him. My Congo carriers, who were nearly fagged out with the weight of their burdens, used to be annoyed with this kind of civility, that contained all thanks and no assistance, and the Bonsie "emmamow" was often exchanged for the Congo "kona-pembo," (go to the devil,) an exhortation not unreasonable where misery is prolonged by politeness, and where one having his back bent, burdened, and almost broke, has to be stopped to be thanked and to snap fingers half a dozen times.

The soil of Zolu is chiefly a red sandstone, and the eastern road, worn down three feet by constant travelling and the successive washings of the rains, exhibits to this depth its internal peculiarities—red sandstone, consolidated in proportion as the depth increases, but of crude and crumbling consistence at the surface, with ramifications of clear and distinct veins of white quartz from one to two and a half inches wide. On some of the hills there are large boulders of granite, and some of them have markings crossing each other nearly in parallels, in a direction from N. W. to S. E., and N. E. to S. W. The markings seem deeply ingrained, and are not so much sensible to the touch as visible to the eye. There is also in this country a stone of a very beautiful green color, capable of receiving a high polish, a large piece of which was placed at the eastern gate of the town for a stepping-stone, and which, in that position, from the frequent treadings it receives, had a finely-polished surface. The character of the soil of the plains is principally clay and sand. The red sandstone at Zolu begins in the southwestern portion of the Pessy country, at the town called Nessebeah, (red hill,) and it is in this vicinity that the soil, changing from a mixture of clay, and sand, and granite pebbles, forms a red clayey and sandy composition. Nessebeah is located upon a very elevated hill of red clay and sand,

which presents every grade of condensation, from a loose soil to a solid rock. In the town were huge granite rocks, resting upon elevated beds of this red soil, as if they had been purposely placed there by human effort; but they owe their position to some former powers of nature and the subsequent washings of the rains. The elevation and position of these rocks serve to show what vast quantities of soil have been washed down in the plains and valleys below. Very extensive views are had from this site. The sides of the hills being rather steep, the soil, on this account, is inclined to shelve down, and to lay bare entirely its color and composition from the top to the bottom. These red slopes form a curious contrast to the abundant green vegetation with which their summits and the plains below are clothed.

I arrived at Zolu on the 8th of July. Here it was that the Mandingo guide, Beah, according to the instructions that had been given him by King Momoru, was to spend a couple of weeks in trying to reconcile the differences between the Bonsies and the Barline people.

Three days after our arrival Beah went to Salaghee, in order to open negotiations, both for the release of the young prince, Cavvea, and to stop the war between the Bonsies and Barlines. King Momoru had already sent the same proposals for reconciliation to the Barline people by some Mandingoes, who were to act in concert with Beah in bringing about peace. Nor was Daffahborrah disinclined to entertain these proposals for peace. His town, being on the confines of the Boozie and Barline territory, was more subject, on this account, to the incursions of the latter; and, indeed, on his town had fallen most of the brunt of the war.

Beah, after two days' absence at Salaghee, returned. He informed me that Daffahborrah had requested him not to bring me to his town, as he was afraid of the great war medicine which his people told him I had in my possession. This war medicine was a bottle of nitric acid, given me by Dr. Dunbar for the purpose of trying gold. My Congoes, having witnessed some of its effects on cloth, metal, &c., had given it a fearful reputation: A table-spoonful scattered in a crowd would kill a hundred men; the least bit on a thatch house would burn up a whole town; I had but to stand outside the walls and throw it in the air to cause destruction to any town. This bottle of "medicine" began to give me great inconvenience; everybody refused to carry it. A big bandage of rags and thatch housed the fiery spirit; great was the ceremony in assigning it its place wherever I happened to stop. Daffahborrah could not be blamed for refusing to see me. Beah returned to Salaghee, and remained three weeks.

It was now about the beginning of August, and the depth of the rains. I therefore determined to shun all exposure from the weather. What I particularly dreaded was the losing or damaging my instruments in crossing the creeks, with which a country rugged with every feature of hill and dale is everywhere intersected. In the dries, many of them scarcely contain water enough to cover the foot; but in the rains, they become torrents, eight and ten feet deep, with a swift and destructive current, being, in fact, drains or gullies tilted toward the main reservoirs, the St. Paul's and Little Cape Mount rivers. The rains had fairly set in, yet the quantity of water is much less than what I have been accustomed to experience on the seaboard at Monrovia.

The country is every variety of hill, plain, and valley. Standing upon an elevation, it seemed to me that the people had attempted to cover the whole country with their rice-fields. Toward the west could be seen the rice-hills enveloped in showers; succeeding that, whole mountain sides of rice partly buried in vapor; next to that could be seen a brilliant sunlight spread over the brown and ripening plains of rice below.

It would be difficult to describe into how many scenes sunshine, showers, clouds, and vapor can vary a locality, itself an expression of every variety of change. Only here and there could be seen patches of large forest trees. So completely had this section of the country been farmed over and over, that only saplings of three or four years' growth covered the uncultivated parts. Nor will they be allowed to attain a greater age or size before the requirements of agriculture will clear them for rice and cotton-fields. This is the chief reason why all the barricades or walls of towns in this section of the country are formed of earth and clay, instead of the large stakes that are used by the natives living in the vicinity of Liberia.

The Bonsie people have very tractable dispositions, and are wedded to no particular species of error. Fetichism has no strong hold on them. They believe in that thing most that manifests the greatest visible superiority or power. They are greatly duped by the fraud and chicanery of the Mohammedan Mandingo priests.

In general physical appearance, the Boozies are well built, generally from five and a half to six feet in stature, with stoutly developed bodies, of sufficient muscular strength to hold a United States musket, bayonet fixed, at full arm's length, in one hand. They are an exceedingly healthy people, and of very clean habits. They bathe regularly twice a day, night and morning, in warm water, besides the intermediate

cold-water baths they are sure to take at whatever creek they happen to cross in their daily walking. For cleaning the teeth they use a brush made of rattan, admirably adapted for the purpose. Paring the finger and toe-nails is carried to excess. And the women of Zolu are foolish enough to pluck away part of their eyebrows and eyelashes, things with which nature had not too lavishly furnished them from the first.

Many of the women are very pretty; and for the many faces with which I am acquainted at Monrovia, resemblances, and close resemblances, are to be found among the Boozies. Most of our people at Monrovia are fond of deriving themselves from the Mandingoes. I am sorry to say that this Boozie type of resemblance does not confirm an origin so noble and consoling. We must, therefore, rest satisfied with humbler antecedents.

As soon as the weather permitted travelling, I insisted on Beah resuming the journey; but he framed many excuses, and finally, to rid himself of my importunities, ran off to Bokkasah, where his family resided. Thither I dispatched one of my boys, demanding his return, but he refused to come. Beah was trying to carry out the secret instructions he had received from the Boporo Mandingoes. To trammel and obstruct my going still more, he sent word to the Boozies at Zolu that they were not to allow me to go anywhere; for, if anything befell Momoru's American man, they alone would be held responsible for it. Three times I endeavored to leave the town, but the people, by entreaties, presents, and every means of persuasion they could think of, compelled me to relinquish my intentions.

Beah had duped them as to the real reasons of delay. Finally, it was appointed that if Beah should not return in two weeks I was to go anywhere I chose. The time expired without Beah making his appearance.

(TO BE CONTINUED.)

From the National Baptist.

MISSIONS IN INTERIOR WEST AFRICA.

In the Annual Report of the Baptist General Convention, published in the *Baptist Missionary Magazine* for June, 1840, it is stated, under the head of "Mission in West Africa," on page 136:

"Apart from the mission to the Bassas, and other tribes in the immediate vicinity of Liberia, it has been a subject of inquiry at different times, how far and in what directions it may be advisable to extend our operations into the interior? The mission already established in West Africa was designed

more especially for the benefit of the native population, its influence on the colony being incidental; and it would only be in fulfilment of the original plan to advance to the tribes in the interior as rapidly and as widely as the requisite means shall be furnished. The subject derives new interest from the fact that the hearts of some of our young brethren have been specially directed (we would hope by the Spirit of God) to the numerous population on the banks of the Niger, who have offered their services to the Board, and are now waiting for an opportunity to commence the enterprise."

In the Annual Report for 1841, published in the *Missionary Magazine* for June, it is stated, on page 183, that Messrs. Fielding and Constantine, and their wives, arrived at Edina, at the mouth of the St. John's river, in Grand Bassa county, in Liberia, on the 3d of December, 1840. "They were to remain at that place until past their acclimation, and were then expected to proceed to the interior by the way of Fernando Po and the river Niger." But in a note, on the same page, it is stated: "Since this report was put to press, the mournful tidings have reached us of the death of Mrs. Fielding, on the 3d of January, 1841, after an illness of about nine days, and of Mr. Fielding, a fortnight afterwards."

As the African Mission has been re-established by the American Baptist Missionary Union, we hope that the original purpose to enter *the interior* of Africa will not be forgotten. During the years which have elapsed, two facts have been thoroughly established: *First*, that the best missionary route to the interior of Africa will be to start from Monrovia, the capital of the Republic of Liberia, and then proceed up the St. Paul's river, taking the route of the Mandingo caravans to Bopora. *Second*, that men of the African race will be the best missionaries for the interior of Africa, because of their superior adaptation to the climate.

A generous friend of Africa, Robert Arthington, of Leeds, England, in an able article on the "Moral Conquest of Africa," has proposed, "in order to destroy the slave trade throughout Africa, and spread the blessings of the Gospel everywhere throughout the land, to form a chain of colonies across the breadth of Africa." He not only proposed, but has himself generously defrayed the expense—more than seven thousand dollars—of sending out the first company, composed of *seventy-nine* persons. This missionary band of colonists, known as the "Arthington Company," reached Liberia on the 19th of December, 1869, and proceeded up the St. Paul's river to establish themselves near the falls or rapids of that river. We hope that the earnest prayers of American and English Christians may be offered in behalf of this company of pioneers

of civilization and Christianity. Their settlement will form a base of action for future efforts. Others are ready to follow them. Shall the means be wanting? The large ship *Golconda* can carry hundreds comfortably. The efforts of the American Colonization Society will not supersede, but will greatly promote direct ministerial missionary labor. Preaching missionaries are needed, who can give their whole time to the work of saving souls, while the agricultural portion of the emigrants can aid in the prayer-meetings and Sunday schools, and also train native youth as members of their families.

As men of generous hearts have founded scholarships, and endowed professorships, why should not large gifts be made, sufficient by the annual interest to sustain missionaries in the interior of Africa? The sum of ten thousand dollars would sustain, by the annual interest, a preaching missionary in Africa. Or the interest of ten thousand dollars could be applied to sending out selected families of pious freedmen. Smaller gifts can be applied to the sending out of one or more pious missionary colonists, who will sustain themselves by their farms.

A noble ship of more than one thousand tons, the *Golconda*, has been procured, mainly by the generous gift of thirty-five thousand dollars from a citizen, now deceased, of Maryland. This ship has just returned safely to Baltimore from Africa, and is now ready to start again, provided the sum of ten thousand dollars can be secured. Will not each reader resolve to give or collect ten dollars or more for the great work of civilizing and Christianizing Africa by the instrumentality of colored men?

A NEW ERA FOR AFRICA.

There has been for years preparing a wonderful change in the condition of the African people. The abolition of negro slavery throughout nearly the whole civilized world; the elevation of the negroes to full citizenship in the United States; the organization of several independent Christian republics in Eastern Africa, as the Orange Free State, and the Trans-Vaal Republic; the opening of the Suez Canal; the Christianization of Madagascar—are some of many facts which indicate that a complete revolution is being wrought in the present religious, political, and social relations of the Africans, and that the near future seems to have for them a new destiny in store.

In the light of this consideration, many other facts, which in themselves alone might not seem to have cosmopolitan importance, are calculated to attract increased attention. One of these is the expedition of Sir Samuel Baker to the sources of the Nile. This enterprising Englishman is well known as a

bold traveller, who has materially advanced our knowledge of the sources of the great river. Sir Samuel is now in the service of the Viceroy—has been made a Pasha, and put at the head of a military expedition, from which the conquest of rich and extensive countries, that have been for centuries, and still are a prey to uninterrupted civil wars, is expected. One of the first objects of the expedition is the thorough suppression of the slave trade. The freed negroes will be settled on a fertile tract of land on the banks of the Nile. They will be supplied with cotton and other seed, as well as with agricultural implements, and no efforts will be spared to convert the roaming savages into civilized colonists. To secure the peace of the new settlements, a number of military colonies will be established; the native tribes will be compelled to live in peace with each other, and, in order to be safe from famine, to cultivate a tract of land proportionate to their number. A railroad is to connect Suakim, a port on the Red Sea, with Khartoum, and it is expected thus to give a powerful impulse to the rapid development of the great resources of the fertile regions on the Upper Nile, and to make an incalculable addition to the revenues of the Viceroy.—*The Methodist*.

SO MANY YEARS, SO LITTLE GOOD!

It is quite common with infidel and scoffing writers to take the number of converts to Christianity in a heathen country, and, dividing by this number the amount of money expended on the field, to say: "So much it costs to convert one heathen." The small number of converts and the great amount of money make an exhibit that unbelief loves to hold up as a complete argument against missions. A similar and equally sophistical and injurious effort is now made to depreciate the usefulness of the colonization scheme in Liberia. So much money, so few men! So many years, so little good!

The same sneer has been made from the infancy of the human race, and will be made to the end. The colony of Liberia differs only from other experiments of the kind in this, that its success has been greater than any other in human history. It has done more good, with less money and less suffering, than any other colony, and to this day is a living proof of the wisdom and philanthropy of the men who founded and nurtured it. There the colony stands, and the blessing of God is upon it. It is a home for the African, if he wishes to have one there; and no one goes who does not wish to go. It is a Republic, and men struggle there, as here, to go ahead. Some are disappointed; some are sick; some are poor; and they write letters detailing their sufferings, and enemies publish

them to divert funds from the cause. But the colony is there, and the Gospel is there, and good government, and Christian homes, and a chance for all; and who will deny the right of an African to go there, or of a friend to help him if he wants to? It is a good work, and there are few, compared with the whole number of good men, who care to aid it. Therefore it is all the more ungracious to lay a straw in its way. It has God's blessing, and is itself blessing Africa. It deserves our prayers and support.—*New York Observer*.

From the Brooklyn Daily Eagle.

AFRICA'S EVANGELIZATION.

A meeting in behalf of the American Colonization Society was held on Sunday evening, April 24, in the Clinton Avenue Congregational Church, which was presided over by Rev. Dr. Budington, pastor of the church. The opening services were conducted by Rev. Dr. Budington, who afterwards invited the attention of the audience to a statement to be made by Rev. Dr. Orcutt, Secretary of the Society.

Rev. Dr. Orcutt, Secretary of the American Colonization Society, on being introduced, said: Some thirty-five years ago, the eloquent and lamented Bethune came from Utica to New York city to address a public meeting in behalf of African Colonization. A large and intelligent audience had assembled to hear him.

The Doctor commenced by saying: "After my arrival in town, where I expected to meet a friend whom I had known for several years, and whom I was anxious to meet again, I was informed, to my grief and consternation, that he was dead and buried; for that the funeral obsequies of the American Colonization Society were attended yesterday. But when I behold this numerous audience, it seems as if there had been a resurrection; for it is a collection of the most beautiful corpses I ever saw. They remind me of two lines of the poet:

"On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

It has been the lot of this Society to experience a good many such deaths, and as many like resurrections. The present occasion is pleasing evidence that it is still a living thing; and though its mission is not fully accomplished, to all minds well informed on the subject the Republic of Liberia is proof enough that it has not lived in vain.

There is a class of persons who are accustomed to speak disparagingly both of the Society and its work. These represent

Liberia as a failure—that the settlers are suffering and dying and relapsing into barbarism. Against the truth of such statements we have abundant reliable testimony. Allow me to call your attention to that of Hon. Abraham Hanson, Minister Resident and Consul General of the United States to the Republic of Liberia. Also to that of H. W. Johnson, Esq., an intelligent emigrant from Canandaigua, and a lawyer highly commended by the Ontario Bar; and also that of Hon. E. J. Royce, who is now President of the Republic.

It had been announced that an address would be delivered by Hon. Joshua T. Van Cott, but during the evening a note was received by Dr. Orcutt, in which Mr. Van Cott excused himself from attending on the ground of severe illness.

The next speaker was Rev. Dr. Schenck, of St. Ann's Church, who said there was no way in which he could testify to the very great interest he felt in the American Colonization Society more than by the fact that he was there that evening. He had been on his feet for seven hours, and had had his mouth open for four hours, and was therefore in no great condition to make a speech, and had attended principally for the purpose of giving the cause a friendly salutation, and bidding it God-speed. Many years ago a great many persons in the country were hostile to it, and the Society had consequently known many seasons of great depression, but it had subsequently revived, when the subject of its operations became better known. At the present time it was looked upon as a great religious question, and concerned all the religious citizens both of America and Europe, as being a part of the great work which God had given them to do. There could be no doubt but that all the world was to be redeemed to Christ. They knew that the curse rested upon Ham and his descendants, but the first of those descendants who had been turned to Christ was Simon, the Cyrenian, who had borne the cross, which was found to be too heavy for the lacerated shoulders of the suffering Saviour. That event, which identified a negro with the crucifixion on Calvary, he looked upon as being the first dawning of that great light which was to send a knowledge of Christianity into the minds of the children of Ham. It was from that stand-point that it came before them in the light of a great religious subject, and it seemed to him that it was peculiarly appropriate that to the United States should be given the task of solving the great problem of African civilization. There was no nation upon the face of the earth that had the same opportunity to do for Africa what America could do, and now there was a good chance to pay back the debt that was owing her for stealing her children and selling them into bondage. That point had been reached through the throes

of the recent civil convulsions, and slavery had been finally abolished.

Thus far the colonization of Africa by American negroes had done what the combined navies of Europe and America had failed to accomplish—it had abolished the slave trade on that Coast, and where barracoons were formerly established, churches and school-houses are now to be found. The work had been greatly blessed, and they were to ask whether their efforts in that direction ought not to be increased, and it seemed to him that they were called upon to do all that they could for Africa, more especially as she was being opened up to commerce, and the whole world was beginning to understand and appreciate her many advantages. The work he would have them engage in was that of evangelizing Africa, and the circumstances to which he had alluded proved that the appeal was urgent, and one to which a deaf ear could not be turned. When he saw the heathen of China flocking by thousands to this country, he felt that the great work of African evangelization ought to be completed as speedily as possible, in order that they might do for the Flowery Kingdom what he hoped would by that time have been done for Ethiopia. The time had come, in the history of Christian missions, when the work of evangelization would have to be reorganized. If time were permitted he could show that it was absolutely necessary that the missionary work should be thoroughly reorganized. How it was to be done he was not prepared to say, but he believed that the colonization scheme might be used as a mighty lever to promote the spread of the Gospel. He believed that the true missionary agency would have to be more symmetrical, and missionaries in future ought to be men who could sympathize with those to whom they were sent. The churches were beginning to understand that the men who go to Africa must not only be able to preach to the people, but they must also be able to teach them how to build houses and boats, as the exhibition of one little art of that kind would make hundreds of converts.

It was proposed to show to Africa what America could make of her. Men of intelligence should be sent there, men belonging to the same race, and in that manner would the product of a high civilization be exhibited there, and the people would see Christianity in its best aspect. The American Colonization Society was, he thought, the best-arranged and most symmetrical enterprise of the kind to be found in the world, and as such he was one of its warmest advocates. In whatever light they looked at it, it was a cause which commended itself to the entire co-operation of their hearts and hands.

Rev. Dr. Samson, President of Columbian College, D. C., was

then introduced. He said most people were animated by and believed in prophecies, and he had been speaking that day of what David had written in the Sixty-eighth Psalm, "Ethiopia shall soon stretch out her hands unto God." Was the work which was begun when Simon, the Cyrenian, bore the cross of Calvary, to be completed in these days? He then spoke of the spread of the Gospel among the colored men in Washington and other cities, and said the great question was, what is to be done for the regeneration of Africa? Ethiopia occupied a much larger space than was generally supposed, and many of the most famous of the ancient cities, such as Nineveh and others, were within her borders. Then, again, the race of Ham was the first one that was developed on the face of the earth. It was to that race that Melchisedec, Jethro, and other men belonged, and it therefore seemed to him that there must have been something great in that race. Not only was it the first to be developed, but traces of the ancient Ethiopian civilization are still to be found in many parts of Asia, and also in Central and Northern Africa. Those portions of Africa were afterwards visited by the Greeks and Romans, and in a vocabulary of the dialects of the tribes of Central Africa, which was published a few years ago, many Greek words were found. The dark ages, however, intervened, and all knowledge of the interior of Africa was lost. Now, however, it seemed to him that, through the efforts of Dr. Livingstone, Sir Samuel Baker, and other travellers, the country would be thoroughly explored, and that once again the arts of civilization would be taught in Africa. This time, however, the work would not be carried out by heathens and barbarians, but missionaries would also carry to the tribes a knowledge of the living God. Dr. Samson then spoke at considerable length of the good which had been done by the English settlement at Sierra Leone, and by the Republic of Liberia. Fourteen thousand emigrants had already been colonized there, and there were hundreds of others all through the South who were desirous of passage and settlement.

After singing another hymn, the benediction was pronounced, and the congregation dispersed.

From the Albany Argus.

SHALL AFRICA BE CIVILIZED?

There was a large meeting on Sunday evening, May 1, in Dr. Darling's Church, under the auspices of the American Colonization Society. The Rev. Dr. Darling presided. Prayer was offered by the venerable Dr. Samuel H. Cox.

The first speaker was the Rev. Dr. Orcutt, Secretary of the American Colonization Society. He proceeded to say that the

American Colonization Society was not dead, as some had supposed. The Republic of Liberia was proof that it had not lived in vain. Its object was to redeem Africa, through her own children. We see what it cost us to evangelize a New World. The march of Christian civilization had been across the Atlantic ocean, until now it had reached the Pacific shore. Only one continent remains to be reached, and the reason why it had not been reached was, that it did not lie in the line of the march of progress. But it was a great continent, containing three times the population of our own. It was rich in resources. How was it to be reached except through the medium of Africa's own sons? The Anglo Saxons had succeeded everywhere, but Africa repelled us by its climate. But he need not say that we had Africans among us who could be used for this work. More than half a million of Africa's sons had come into the Christian church in this country. Was it not possible for God to send some of these? They could endure the climate. Would not God use them to accomplish the Christianization of Africa?

Already the work had been begun. The Republic of Liberia had been organized upon the plan of our own. Six hundred thousand Africans were under that new Republic. They were surrounded by barbarous tribes. We had reached the last continent to be conquered to Christ. The period has now arrived when the Ethiopian begins to stretch out his hand unto God. But how were the Africans in American to get over there? These people among us were poor, and they must be helped. The American Colonization Society had helped thousands of them to return to the land of their origin. It had been stated that the American Colonization Society was a failure; that the negroes sent back were lapsing into barbarism. But this was not so. The fact that the Society existed through all such calumnies was one answer. Another was the truthful testimony of personal observers, who ought to know. He referred to the testimony of many who had spent one, two, three, or more years in Liberia. They all agree that immense progress had been made. Fifty years ago, where Liberia now stands, savage tribes, with snake-worship, held sway. The location itself was an unimproved spot. Now there was a College, numerous churches and schools, a thriving population, and a growing civilization. This had been accomplished through the efforts of the American Colonization Society. Let us go on with the good work thus begun. Africans have been used under God to redeem Africa. Shall we not push forward the noble and Christian work?

It had been thought that since the war there was no call for African colonization—that the negroes would not return. This

was not true. There were never so many applications to the Society as since the war. The Society had sent out 2,300 during the past four years. Many of them were professing Christians. Within a few months there had been hundreds of applications for passago. To the black man there was a repulsion here, while there was an attraction there. What better object then than the purpose of this Society to thus labor for the redemption of Africa, through the labors of the colored men of America? He read the testimony of a negro who preferred to go to Africa, where he could be equal in all respects with the masses, rather than stay here at large pay, where he knew he was not and could not be an equal. White missionaries could not live in Africa. The experiment had been tried at great loss of life. It was evident that we must use the negro to save Africa. Shall we not, then, avail ourselves of him, and thus, under God, lift Africa from the darkness in which she is now involved?

Rev. Dr. Maclean, ex-President of Princeton College, addressed the meeting. Originally the question was, what could be done to elevate the free negroes of the United States? This was finally answered by the attempt to establish a negro colony, a Republic, in Africa, modelled after our own. The government of Liberia did more to put down the slave trade than the navies of England and the United States combined. Thus much we know this Society had accomplished. What would President Roberts have been had he remained in this country? Nothing. And yet he was a wise and sagacious man—a man of great influence in Africa, and the President of a College. That College was an excellent institution, having an able corps of professors. It was hoped that this College would not only tell upon Liberia, but upon the surrounding tribes and nations.

To establish missions among the African tribes it was necessary to have some power that they would respect. The Republic of Liberia afforded that very thing. This, too, the Colonization Society had accomplished. He urged the necessity of sending out more emigrants, and the best we can get. All we can send will add to the power of the nation. This course was urged by Ex-President Roberts. He considered it a Christian duty to elevate every mortal man as high as we can. In the way we propose to aid Africa, we attempt to show them that they can do in their sphere all that the white man can do. The negro cannot maintain here the same comparative social position that he can in his own land. He wished that some able and liberal man would endow another professorship in the Liberia College. He knew of no place or direction where money could be better used. He believed the work of this Society was the work of God. Africa is to be brought into

subjection to the King of Zion. All nations were to be brought unto God.

Dr. Darling announced that a collection would be taken up to aid the work of the American Colonization Society. He earnestly endorsed the objects of the Society. He believed the evangelization of Equatorial Africa depended upon the black man. It could be accomplished in no other way. Careful study had led him to this conclusion.

The congregation united in singing the doxology, after which Rev. Dr. Cox pronounced the benediction and the meeting closed.

From the Newark Register.

COLONIZATION MEETING AT NEWARK, N. J.

A public meeting in behalf of the American Colonization Society was held in the North Reformed Church, on Sunday evening, May 15th. Rev. Dr. Orcutt, Secretary of the Association, in an entertaining address, remarked, that for over fifty years this cause has received the countenance of the best minds in the country, mentioning the names of Theodore Frelinghuysen, Jeremiah Day, Edward Everett, and others as examples. The main object of the Society was the Christian civilization of Africa by its own children. The many and unsuccessful attempts at missionary work were next alluded to and attributed to the mortality of the laborers in the field. The work already accomplished in Liberia was stated, and a denial made of the charge that the Colony is relapsing into barbarism, the testimony of the President and Attorney General of the Republic and the American Minister Resident being cited in refutation of the error.

Professor Eaton, of the Collegiate Institute at Brooklyn, said that Liberia was not a colony, but a nation, and thus recognized in Europe and elsewhere, and that it has a dignity that few are aware of. It is in a peculiar position, however. In absorbing the aborigines, there is danger of infection from the superstitions of the degraded Africans, hence it is necessary to have intelligent men there. The black man has done our work for many years, and we owe him something in return. If he is not contented here, the Society provides him a passage to Liberia, expenses free, and gives him a six months' support, together with a fee simple to ten acres of land. As the prejudice between the races will not be eradicated for years to come, it is evident that the black man will not soon have a chance to elevate himself.

Rev. Dr. Findley, of the Central Presbyterian Church, remarked that Liberia opens a glorious field for the develop-

ment of character and governmental abilities. During the late war the negro had proven himself an efficient soldier, and, if opportunity were afforded, could doubtless give an equally good account of himself in other vocations.

The exercises closed with a collection and the singing of the doxology.

DIFFUSION OF THE BIBLE IN LIBERIA.

The American Colonization Society have just received from the estate of the Rev. F. A. McCorkle, late of Greeneville, Tennessee, \$470, which, with \$30 paid to the General Government as tax, is a legacy of \$500 made to the Society by that former zealous friend of Africa, for "the purchase of Bibles" for Liberia. Many of the citizens of that Republic who emigrated from the State of Tennessee, will remember Mr. McCorkle with sentiments of affection and gratitude, and rejoice with others that he did not forget them in his declining years, but gave of his means to supply the people of Liberia with the bread of life.

CONNECTICUT COLONIZATION SOCIETY.

The Anniversary of this Society was held this year in New Haven, in the Hall of Representatives, (granted for the purpose by vote of the House,) Thursday evening, May 12th. Vice President Rev. W. W. Turner, of Hartford, called the meeting to order, and stated that the Society had no President, as Hon. Thomas B. Butler declined that office, to which he was elected at the last Annual Meeting, on account of scruples which prevented him, as a judge of the Supreme Court, from assuming any such office.

Hon. L. F. S. Foster, Speaker of the House of Representatives, was invited to preside, and accepted the trust. Rev. Dr. Phelps, of New Haven, offered prayer. The Secretary of the Society, Rev. J. Aspinwall Hodge, of Hartford, being absent, Rev. W. W. Turner read the Annual Report. We make only brief extracts:

"Daniel P. Crosby, Esq., of Hartford, one of the Managers of the Society, has recently departed this life. His loss is greatly deplored, as he had long been a firm friend of the cause, and a generous contributor.

The newly appointed District Secretary of the Parent Society for Massachusetts, Connecticut, and Rhode Island, Rev. D. C. Haynes, of Boston, has been actively engaged since March 18th in holding public meetings and collecting money, and otherwise promoting the interests of the Society. The following letter from Mr. Haynes takes the place of the financial statement:

NEW HAVEN, CONNECTICUT, *May* 10; 1870.

Rev. J. ASPINWALL HODGE,

Secretary Connecticut Colonization Society.

MY DEAR SIR: The amount of cash received from Connecticut by the American Colonization Society, as acknowledged in the African Repository, from May 20, 1869, to April 20, 1870, is \$1,224 39. I have received to April 25, 1870, not yet acknowledged in the Repository, \$152. During the period included above, there has been received for African Repository \$5, making a total from May 15, 1869, to date of \$1,381 89.

The smallness of this amount is due to the facts that there have been no legacies received during the year, and that nearly no effort has been made in the State. My own efforts did not commence until March 18th, and I have received since, of the total for the year, from Hartford, \$484, and from Norwich \$152; whole amount \$636.

Very truly, yours,

D. C. HAYNES,

Dist. Sec. Am. Col. Society.

The patrons and friends of the Society have great reason for encouragement in the present aspect of its affairs, and in the indications of favor with which its aims seem to be regarded by Divine Providence. If it only shall receive their firm support and liberal contributions, its success is sure."

The meeting was then addressed at length by Rev. D. C. Haynes, of Boston; Rev. Leonard Bacon, D. D., of New Haven; Hon. James T. Pratt, Member of the House of Representatives from Wethersfield, and others.

We regret that we cannot give in full the speeches on this occasion, particularly that of our respected friend Rev. Dr. Bacon, who has long been a Life Director of the American Colonization Society, and to whom we were formerly indebted for many cherished favors. He spoke of the new aspects of the cause in the freedom of the former slaves, which removes all objections to work, and gave it his renewed concurrence.

We also greatly rejoice in the fact that Rev. Dr. Woolsey, President of Yale College, though unable to be present at the meeting, accepted the Presidency of the Connecticut Society, vacant since the death of the lamented Professor Silliman, Sr.

The following officers for the year were then chosen:

President.—Rev. Theodore D. Woolsey, D. D., LL. D.

Vice Presidents.—Rev. W. W. Turner, Hon. Thomas W. Williams, Hon. Ralph I. Ingersoll, Hon. Origen S. Seymour, Hon. Ebenezer Jackson, Hon. James C. Loomis, Hon. Leverett E. Pease, Earl Martin, Esq.

Secretary.—Rev. J. Aspinwall Hodge. }

Treasurer.—Charles Seymour, Esq. } Hartford.

Board of Managers.—James B. Hosmer, Esq., Rev. Leonard Bacon, D. D., Samuel S. Ward, Esq., Rev. William Thompson, D. D., Rev. Abner Jackson, D. D., Rev. R. G. Vermilye, D. D., Henry White, Esq., H. H. Barbour, Esq.,

Hon. James T. Pratt, Gen. William Williams, E. H. Roberts, Esq., Daniel Phillips, Esq.

On the Sabbath preceding this Anniversary, Rev. D. C. Haynes, District Secretary, presented our cause in the First Baptist Church, New Haven, Rev. Dr. Phelps, pastor. The New Haven journals report the meeting as follows :

“THE AMERICAN COLONIZATION SOCIETY.—The above-named Society had a hearing at the First Baptist Church yesterday afternoon. Rev. D. C. Haynes, District Secretary, preached upon the missionary aspect of the cause from the 68th Psalm, 31st verse: ‘Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.’ The speaker discussed the following topics : First, Africa, in common with all the world, must be evangelized; second, efforts for Africa have heretofore been entirely inadequate, as the climate is deadly to white missionaries, and all nations have preyed upon Africa by the slave trade; third, colonization by colored people has been the only successful mission to Africa, and since emancipation large numbers of the converted ones are anxious to go to their fatherland for its good as well as their own, and the Society is overwhelmed with applications. Liberia has a College and other schools, and churches of seven different denominations. It has within its jurisdiction six hundred thousand of the native tribes, and is calling loudly to the Christian freedmen to come to aid in saving Africa.”

EMIGRATION FROM BARBADOS.

April 6, 1865, the brigantine Cora, chartered and provisioned by the American Colonization Society, sailed from Barbados with three hundred and forty-six residents of that favored Island for Liberia, where they arrived May 10. This was a departure from the usual policy of the Society, but the subject was carefully considered, and subsequent events have demonstrated its wisdom. Thus was added a number of well-educated and religious families and of skilled and industrious mechanics and agriculturists to the African Republic, at a time, too, when emigration, owing to the war then in progress, had almost ceased from the United States.

Some of these people soon removed to the adjoining British Colony of Sierra Leone, but the others located at Monrovia or went up the St. Paul's river, and founded a settlement now called Crozerville. It will be gratifying and encouraging to the friends of the colored race to learn from these emigrants that they there “enjoy liberty, equality, and social and political privileges to a greater degree” than they could in the West Indies, while their success has caused their “relatives and friends” in Barbados to solicit such pecuniary aid as would transfer them to Africa. This will more fully appear in the following communication, which reached this office during the present month :

“SETTLEMENT OF CROZERVILLE, LIBERIA, W. C. A., MAY 4, 1869.

To Rev. THOMAS S. MALCOM AND OTHERS.

GENTLEMEN: We, the undersigned, citizens of the Republic of Liberia, who emigrated from Barbados, West Indies, four years ago, beg leave to communi-

cate to you, as friends of Liberia and members of the Colonization Society, on a subject of great importance to us, and involving the interest and happiness of thousands of our race, both in this country and the West Indies.

We have individually received several letters from our families and friends, representing their condition, asking us for aid, and expressing their ardent desire to come to Liberia. But we are few in number, and not yet advanced sufficiently far in business nor farming to be able to render them any pecuniary aid. We think best to make known their request to you, and ask you if, as individuals or as a Society, you can assist us to aid them, or directly yourselves aid them to come to this country.

We are confident that they are the right sort of men for this country. They are men who understand tropical agriculture. They have been accustomed all their lives to growing the same products that are indigenous to this soil and climate, and thus they can bring with them an experience which no other class of emigrants can. They are greatly needed here, to assist in developing the great resources of agricultural wealth, which are now dormant in this fertile country, needing only the skillful hand of culture. Besides, we wish our friends and relatives to be encouraged in coming here, because they can here enjoy liberty, equality, and social and political privileges to a greater degree than they can in the West Indies, while at the same time they will assist to build up a great negro nationality on the Western Coast of Africa, and redeem, civilize, and Christianize millions of our race now sunk in the lowest grades of heathenism.

We trust you will do us the kindness to submit our request to the attention of our friends and the friends of Liberia, and give us such an answer as to you seems best.

We are, gentlemen, yours, respectfully,

JOHN P. PORTE, JOSEPH T. GIBSON, JOHN I. THORPE, JOHN A. COX, JACOB PADMORE, THOMAS CADDLE, AUGUSTUS GALL, ISAAC W. DENNY, DAVID GIBSON, JOHN E. PORTE, THOMAS H. WHARTON, JAMES PADMORE, JOHN W. JORDAN, SAMUEL T. HOLDEN, THOMAS H. EASTMAN, JOHN B. WEEKS, ROBERT CLARKE, JOHN A. BRATHWAITE, JOSEPH B. HIGHLAND."

The American Colonization Society has not the pecuniary ability to comply with the spontaneous requests of the colored people of the United States for passage to Liberia, and, as a consequence, are unable to meet the wishes of the above-named applicants. This is deeply regretted, as African Colonizationists are the friends of the African race wherever they are found. But is this not a proper and grand field for British philanthropy and Christian liberality? Here is an urgent appeal in behalf of the suffering residents of one of their own Islands, and a way of relief suggested which is at once practical, easy, and cheap; promotive of good to those that remain and to those that go, and, at the same time, to the more numerous population of a despoiled continent.

The colored residents of Barbados have been free for the last thirty years, and making progress in improvement and in education. Many of them have

risen above the mass, yet they have been unable to reach the same social position with the wealthy and educated whites, while their elevation only renders their condition the more irksome. Hence, this refined and intelligent class turn their eyes toward Liberia as a land of hope. May it not be thus with the American people of color, and they soon earnestly aspire to something more desirable than they are now enjoying, or can expect to enjoy, in the United States—"a great negro nationality," and to help to "redeem civilize, and Christianize millions" of their race in Africa?

THE ARTHINGTON AND BREWER SETTLEMENTS.

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, *April 8, 1870.*

MY DEAR SIR: On the 3d of last month I wrote you of the condition of the emigrants by the last trip of the Golconda, and what they were doing. Nearly all of the Arthington company have moved up to their settlement, and the most of them are in their own houses. Those of them who are still here I will move up next week. I visited their settlement last week, and found them busy at work. Their settlement I judge to be about a mile and a quarter above Muhlenburg, and about a quarter of a mile from the river. It is on elevated lands. The site, however, is not as level as I could wish it. It was their own selection. The lands nearer Muhlenburg are claimed as private property, is the reason why the Arthington settlement was not made nearer Muhlenburg. They have done considerable in clearing off their lands, with the assistance I have rendered them; but as yet nothing has been planted. They have been too busy in getting up their houses to plant anything, and, moreover, it was not the season for planting. They seemed much pleased with their location and prospects. It has been quite expensive in moving them up, as well as tedious.

Mr. Munden, the leading man of the Brewer company, tells me that his people will be ready to move up to their places next week—that they have their houses ready. I informed you, in my letter of last month, that this company had selected a site in the rear of Virginia for their settlement. It was my purpose to have visited their selection last week, to see what they had been doing, but I concluded to defer my visit. I hope they will be within two weeks moved up, and in their own houses. I have also extended aid to this company, to facilitate their operations. I am really anxious that all of them should do well. With due reference to economy, I am doing the very best I can for these and the other emigrants by the last trip of the ship.

I am, sir, yours, very truly,

H. W. DENNIS.

LETTER FROM PRESIDENT ROYE.

EXECUTIVE MANSION, MONROVIA, *April 8, 1870.*

DEAR SIR: I received your very kind congratulatory note of the 4th of February last, and I thank you for the good wishes therein expressed for my health and happiness, and for my success in the Presidency.

It is a great work that we have before us, and I have been in office so short a time, that it may be premature to speak of success; still, with the motives that actuated me to accept the high position conferred by the suffrages of my fellow-citizens, with the assistance of the kind friends that have always aided Liberia, and with the help of the Almighty, I cannot see how we can fail in a work that is intended to accomplish so great good for Africa and the world.

You have, no doubt, seen my Inaugural Address, setting forth the policy of the administration. This policy, which in a few words may be summed up to be the elevation of the native tribes, the education of the people, the development of the agricultural resources of the country, putting our financial operations on a sure basis, and giving ready and numerous facilities for intercourse among the various parts of the Republic, will be adhered to as far as it is seconded by legislative aid, and the means which we shall be able to command shall allow.

I shall be always happy to hear from you; and wishing you personal success, as well as success for the great work in which you are engaged, I remain,

Very truly, yours,

E. J. ROYE.

THE LATE REV. HENRY B. STEWART.

We regret to learn of the death of Rev. Henry B. Stewart, pastor of the Congregational Church at Greenville, Sinou county, Liberia, which took place at his residence at that place, February 4, after an illness of some three weeks' duration. Mr. Stewart emigrated in the spring of 1849, from Savannah, Georgia, under the auspices of the American Colonization Society, preferring the wide sphere of usefulness opened to him in Africa. Long will his memory be cherished by numerous friends in that Republic and in the United States.

ITEMS OF INTELLIGENCE.

LIBERIAN DELEGATE TO THE GENERAL ASSEMBLY.—The brig Nile arrived at New York April 27, from the West Coast of Africa, having on board as a passenger the Rev. James M. Priest, who has been a missionary in Liberia for the last twenty-seven years, and now makes this trip to attend the Presbyterian General Assembly. Mr. Priest was Vice President of Liberia during the Presidency of Hon. D. B. Warner.

LIBERIA PRESBYTERIAN MISSION.—A missionary writes from near Monrovia, that three new divinity students were received under the care of the Presbytery at its last meeting. In reviewing the events of the year he says: "Our churches have been revived and refreshed from on high, and our communities reformed to some extent, and the work still increases. Converted men

are looking forward to entering the holy ministry in increased numbers. We are now on the eve of a great moral reformation in Liberia and parts adjacent. Interior chiefs are seeking alliances with us. The day of Africa's redemption is dawning, and we have not men or means for the demand."

OUR MINISTER TO LIBERIA.—Rev. John Seys, D. D., after many years' labor as a Missionary in Liberia, was appointed Minister-Resident and Consul-General to that Republic. After service there, he requested and obtained six months' leave of absence to enable him to visit the United States. When he got here he was informed by the Secretary of State that Congress had passed a law limiting leaves of absence to diplomatic officers to sixty days, and that his vacation must therefore be limited to that time. Mr. Seys now protests against the deduction of four months' salary (\$1,333) on the ground, first, that the law of limitation was *ex post facto* in his case; second, it took him forty-eight days to come from Monrovia, and the same time to go back. The Senate Committee on Foreign Relations have his case before them.

BRIGHT CHRISTIAN PROSPECTS.—In a letter from Monrovia to the *Baptist Missionary Magazine*, Rev. Mr. Richardson says: "I have been in Africa forty-one years, watching with no little interest the progress of the Gospel of Christ; and I am prepared to say truthfully that such bright and cheering prospects have never been witnessed by any one before. Throughout Liberia the kind visitation of the Spirit of Almighty God has been felt. Sinners of all grades and tribes have bowed to the mild sway of Jesus Christ, speaking with glad hearts the wonderful goodness and the love of God shed abroad in their hearts. The heathen all around us are stepping into the Gospel pool, and being made whole. Glory, glory be to God, the darkness of idolatry and vice is fast receding, while the light of the glorious Gospel is spreading far and near. It would gladden your heart and strengthen your faith to be here to witness what is going on. At my station, Virginia, December 7th, I baptized twenty-seven persons, one-third natives and Congoes. November 7th, at Monrovia, twenty-eight; and on the 19th of December, nine more. At Carysburg fifty-eight are waiting for baptism. Of this number, two-thirds are natives. At Grand Cape Mount forty converts are waiting likewise."

CHRISTIANITY ON THE GOLD COAST.—Rev. J. A. Mader, of the Basle Mission, says, in a report: "On Good Friday we had the Lord's Supper with 104 African communicants. On the Sunday after Easter I baptized thirty heathen in the name of the triune God. Many candidates have been made to wait; from one town thirteen out of twenty. The admitted candidates received regular instructions for three months. Many of these young Christians said that they had received their first impressions of the Gospel through the sermons preached on the streets in town by missionaries and Christians. Most of these baptized people will never need any material help from the mission. There is no end of new applicants for baptism, made by people who, weary of devil-worship, seek salvation with Christ."

Receipts of the American Colonization Society,

From the 20th of April to the 20th of May, 1870.

MAINE.		
<i>Milltown</i> —Mrs. Sarah D. Stickney.....	4 00	
VERMONT.		
<i>St. Johnsbury</i> —Mrs. A. F. Kidder.....	5 00	
<i>Sharon</i> —D. Z. Steele.....	8 00	
	8 00	
CONNECTICUT.		
<i>Hartford</i> —Connecticut Colonization Society, by Charles Seymour, Treas., \$3.50; Nathaniel Powell, in part for Life Membership, \$20.....	23 50	
By Rev. D. C. Haynes, (\$411.00.)		
<i>Norwich</i> —James L. Hubbard, \$40; Gen. W. Williams, \$20; Hon. L. F. S. Foster, J. M. Huntington, Charles Osgood, David Smith, Daniel W. Coit, each \$10; G. Green, \$20; Cash, J. Halsey, each \$5; Geo. Perkins, Frank Johnson, C. Learned, John Dunham, Jedediah Johnson, Samuel Morgan, each \$2.....	152 00	
<i>New Haven</i> —Gov. J. M. English, Mrs. W. T. Fellowes, each \$20; Mrs. C. M. Street, Prof. E. E. Salisbury, each \$25; Elihu Atwater, \$15; A. Heatou, The Misses Gerry, T. Bishop, D. H. Wilcox, N. Peck, T. D. Woolsey, D. D., O. B. North, Samuel Brace, Mrs. G. Nicholson, each \$10; Prof. J. M. Hopplin, Hon. R. I. Ingersoll, W. W. Boardman, C. B. Whitelsey, M. G. Elliot, C. L. Chaplin, Eli Whitney, Benj. Noyes, each \$5; Miss Nancy Atwater, \$7; Mrs. C. A. Ingersoll, \$3; H. N. Whitelsey, E. B. Bodwich, each \$2.....	249 00	
<i>Wethersfield</i> —Gen. James T. Pratt.....	10 00	
	434 50	
NEW YORK.		
By Rev. Dr. Orcutt, (\$242.97.)		
<i>New York City</i> —J. P. Crosby, \$75; Miss M. Few, \$50; Wm. Walker, \$10.....	135 00	
<i>Brooklyn</i> —C. P. Dixon, \$20; W. C. Dunton, A. S. Barnes, each \$10; J. F. McCoy, M. N. Packard, E. H. Marsh, each \$5.....	55 00	
<i>Albany</i> —Col. in Fourth Presb. Ch.....	52 97	
	242 97	
NEW JERSEY.		
By Rev. Dr. Orcutt, (\$36.00.)		
—G. S. Green, B. Gum-		
mere, Thos. T. Stryker, Third Presb. Ch., each \$10; John S. Chambers, P. P. Dunn, each \$5; H. Wood, \$2.....	52 00	
<i>Newark</i> —Col. in North Reformed Ch.....	34 99	
	86 99	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.....	366 20	
TENNESSEE.		
<i>Greenville</i> —Legacy of Rev. F. A. McCorkle for the purchase of Bibles for Liberia, \$500; Less Gov. tax, \$30, by Robert McCorkle, executor.....	470 00	
INDIANA.		
<i>Bloomington</i> —Donations by Mr. John R. Hemphill.....	8 00	
ILLINOIS.		
By Rev. G. S. Inglis, (\$25.84.)		
<i>Greenville</i> —Col. Meth. E. Ch., \$3.28; Col. Baptist Ch. \$2.45; Col. Presb. Ch., \$15.....	20 76	
<i>Mendota</i> —Col. German Luth. Ch. Andover—Col. Swedish Meth. Ch.....	2 47	
	2 00	
	25 84	
FOR REPOSITORY.		
MAINE — <i>Milltown</i> —Mrs. Sarah D. Stickney, to January 1, 1871.....	1 00	
VERMONT — <i>Richmond</i> —Mrs. Phebe Humphrey, to May 1, 1871, by Rev. J. K. Converse.....	1 00	
CONNECTICUT — <i>Buckingham</i> —Mrs. P. S. Wells, to May 1, 1871, \$1; Miss F. A. Hills, to January 1, 1871, \$1.....	2 00	
MASSACHUSETTS — <i>Hingham</i> —David Fearing, to January 1, 1867, by Rev. Dr. Tracy.....	2 00	
PENNSYLVANIA — <i>Philadelphia</i> —Eli K. Price, to June 1, 1870, by Rev. Thomas S. Malcom.....	1 00	
TENNESSEE — <i>Murfreesboro</i> —John Lytle, to April 1, 1871, by T. S. Stewart.....	1 00	
ILLINOIS — <i>Chicago</i> —Robert Lawrence, to May 1, 1871, by E. F. Cornell.....	1 00	
IOWA — <i>Fort Madison</i> —Rev. Jacob Rambo, to January 1, 1871.....	1 00	
Repository.....	10 00	
Donations.....	810 30	
Legacy.....	470 00	
Miscellaneous.....	366 20	
Total	\$1,556 50	

THE

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WASHINGTON, JULY, 1870.

[No. 7.]

NEW STEAMERS FOR THE AFRICAN TRADE.

West-African trade is fast becoming a very considerable item in the commercial world. The sagacious merchants of England fully understand and appreciate the importance of that great outlet for British manufactures, and are rapidly laying the foundations of a traffic between the two continents that promise, in a short time, to astonish the most sanguine.

When it was stated, only six or seven years ago, that it was impossible that the growing requirements of West-African trade could much longer be met by sailing vessels, and that steamers in adequate numbers must be employed, the assertion was ridiculed, and the reply was made that it would never pay to send more than one steamer each month to carry the mails, aided by a large subsidy from the British Government.

Soon after this, the *African Steamship Company* began to dispatch a second steamer every month from Liverpool, and the *British and African Steam Navigation Company*, recently organized, commenced with three new steamers—the Bonny, Roquette, and Congo—for the accommodation of African commerce. Then the *African Steamship Company* followed with a fourth steamer per month—though it could only effect this by the costly expedient of chartering vessels for the purpose. Now it is announced that the *British and African Steam Navigation Company* are having built three steamers of greater capacity than those with which they commenced their career. These are to be named the Loando, Liberia, and Volta. The first, it is expected, will leave on her maiden voyage in July—the others to follow in quick succession. And the *African Steamship Company* are about having launched for them a steamer—the Sherbro—thus giving, in a short time, five steam-

ers every month for Liberia and the West Coast of Africa, arranged to leave Liverpool on the 6th, 12th, 18th, 24th, and 30th of each month.

In addition to these increased facilities for African commerce, three new screw-steamers are to be dispatched for trading on the West-African Coast and rivers. The trial trip of one of these vessels, the *Rio Formosa*, took place on the 19th of May. Her engines are said to be forty-horse power, and she averaged a speed of ten knots an hour. Another—the *Rio Bento*—was launched on the 14th of May. Her dimensions and capacity are as follows: Length, 120 feet; beam, 20 feet; depth, 10 feet; burthen, 250 tons; engines of forty-horse power, combined high and low pressure. And on the 16th of May was launched the *Victoria*, four hundred tons, fitted with two separate engines of forty-five-horse power each.

England's large and growing share in this remunerative trade may be mainly attributed to her efficient naval force on the West Coast of Africa, consisting of fourteen vessels, mostly steamers, and 1,475 men; and by the liberal maintenance of her settlements of Sierra Leone, Gambia, Gold Coast, and Lagos, the estimate for the "military expenses" of which, for the year 1870-'71, is £34,754.

The United States pursues a different policy, and her trade with that valuable region is comparatively insignificant. Not an American man-of-war of any size or description is stationed in those waters, and not a dollar has ever been appropriated from the National Treasury for the passage of an emigrant to Liberia, or in her behalf.

Liberia, with its sea-coast of five hundred miles, its civilization and its religion, controls a prosperous and expanding commerce. She owes her prosperity to the republican organization which we gave, and to the regard for law and liberty which we inspired. No where else, out of our own limits, has the efficiency of our institutions in developing national character been so satisfactorily shown. The foundation of such a Republic upon the benighted shores of West Africa will be regarded in history as one of the noblest achievements of American philanthropy.

THE COUNTRY EAST OF LIBERIA.*

(Continued from page 174.)

ZOLU TO ZIGGAH PORRAH ZUE.

On Monday, September 21st, 1868, I left Zolu, and went to Fissahbue, a town in latitude $7^{\circ} 56' 09''$ N., and longitude $9^{\circ} 50' 43''$ W. I was now entirely abandoned by my Mandingo guide, to grope my way to Musardu by inquiry or instinct.

Fissahbue is a double town, or a town partitioned into two parts; occupied in one by the Mandingoes, and in the other by the Boozies. It is well built and clean in appearance, with a population of three thousand inhabitants. The King, Mullebar, is a fine-looking old gentleman of fifty years, very generous-hearted; and who was the more interesting to me because he had an equal dislike to Beah.

On Saturday, September 26th, we left Fissahbue for Bokkasah. The rough features of the country moderated in extensive plains of long fields of grass, ferns, and tall palms; the hills were at a short distance, trending along in a direction west and north-west. They had also changed the character of their formation from red sandstone to granite, and I was struck to see these round and bossy masses, with their water-courses shining and trickling down their slopes. Some of their tops were thickly wooded, while small tufts or patches of grass were thinly scattered on their sides; but its brownish appearance showed that the sun had parched it in its stony bed at the first approach of the dries. West of Bokkasah, granite hills rose one above another, crowned with a dense forest. Whenever it rained, a noise resembling distant thunder was always heard. In the months of July and August these hills are the site of a roaring cascade.

On the road, we fell in with people from all the neighboring towns, going to market. Sitting on the road-side were numbers of young women, with baskets of ground-nuts already shelled, offering them for sale. Our pockets and every other available place were immediately filled, gratis. Such is their custom to strangers; and their gift was particularly enhanced by the repeated liberality with which both hands went down into the basket, and came up piling full, to be emptied with a gracious smile into the capacious pockets of our country coats. Then followed an exchange of compliments; and the three languages—Boozie, Mandingo, and English—got into a confusion from which smiles and brass buttons alone could deliver us.

On we went, munching ground-nuts and receiving ground-

*NARRATIVE OF A JOURNEY TO MUSARDU, the Capital of the Western Mandingoes. By Benjamin Anderson.

nuts, snapping fingers and making friends, and occasionally consigning Beah to evil destinies. At last the road suddenly widened, broad and clean; and the din of human voices assured us that we had come upon the market and the town.

Bokkasah is in latitude $8^{\circ} 10' 02''$. It is a double town, similar to Fissabbue, one part of which is Boozie, and the other Mandingo. The walls that contain the Boozie portion of the inhabitants make a circuit completely oval. That which comprises the Mandingoes butts up against and flanks the eastern side of the Boozie walls, and is also half oval in shape.

On entering the town, we were shown Beah's residence. Astonished at our arrival, he forthwith tried to make some slight atonement for his former short-comings by the diligence with which he procured us comfortable lodgings. We were soon domesticated in the town, kindling up friendships on all sides. The Mandingoes made it a point to be foremost in all these alliances. Since I was going to their country, they took me in their special charge. Among the many attentions paid me, I was invited by a young Mandingo lady to go with her to see her mother. We had no sooner arrived at the house, than she commenced calling out, "Ma, ma!" I waited to hear what would follow; but the next words were in musical Mandingo, informing her mother that she had brought the Tibbabue (American man) to see her. The Mandingoes use the same words in calling mother that we do. This interview ended satisfactorily in a large bowl of rice, with fried chicken, palm-wine, etc., together with a standing invitation to come to her house every day while I remained in Bokkasah.

The young lady was married to a young Mandingo by the name of Fatomah, whose father, Phillakahmah, resided at Boporo, but was then in the Barline country. The kindness and good office of this family were untiring. I also had many friends in the eastern part of the town, who were constant in their attention to me.

Bokkasah contains about fifteen hundred houses, and about seven thousand inhabitants. It is very perplexing on the first entrance of a stranger to find his way in these towns; for the houses seem to be dropped by accident into their places, rather than placed after any organized method. One does not lose his way on account of the size of these towns, but on account of the manner in which the houses are sprinkled about. You can march up to your house without knowing it, so completely does similarity and confusion repeat itself.

The market of Bokkasah, which is held every Saturday, is one of the principal markets in the Domar country. It is attended by six or seven thousand people. The articles of exchange are numerous. It is also a great country cloth market.

In all these markets throughout the Boozie and Barline countries, the small country cloth known among us as the trade country cloth is not to be seen. It is owing to the mischievous industry of our friends at Boporo and its vicinity that these country cloths are reduced to so small a size. It is the business of these interlopers in trade to take large country cloths to pieces, and make them smaller. Similar is their dealing with every species of trade, to its great diminution and discouragement. If the interior trade amounted to millions of dollars in value to the Republic, it could never reach our seaport towns while the border of our influence has been removed by tribal interference and war, and confined to the very seacoast settlements themselves. These obstructions can only be removed by the energetic action of government.

Bokkasah is a town very convenient and cheap for living. Abundance of vegetables, rice, beans, potatoes, plantains, bananas, ground-nuts, etc., are to be had at all times at the daily market.

While I was staying here, I despatched one of my Congoes to Begby, a Mandingo chief, living at a town called Bokkadu, near the Boondee country, in a westward direction. As he was anxious to see some one who had come from an American town and in American dress, I tried to gratify him in that respect. This Congo, before he reached Bokkadu, crossed the St. Paul's River on a bridge of wicker-work, and the Cape Mount River, which was much wider, on a cork-wood float. This journey occupied three days. Both of these rivers flow from the north-east.

Among some of the singular institutions that prevail in this country, is a kind of convent for women, in the mysteries of which every woman has to be instructed. What these mysteries are I have never been fully informed. They consist in the main of a peculiar kind of circumcision and of certain other practices necessary for health. Attached to the outer walls of the town are the houses, fenced in on all sides from the gaze of passers-by, and especially excluded from the entrance of men. It is death to any man to be caught within the precincts, which is instantly inflicted without reprieve by the women themselves.

There are, however, holidays in which the rigid rules of the institution are relaxed, and every body is permitted to go in and see their friends without distinction of sex. During my stay here, one of these holidays occurred, and I was invited to visit the sacred grounds of this female mysticism. It consisted of rows of long huts built low to the ground, the lodgings of the devotees. Each complement belonging to a hut were seated in a line, in front of their dwellings, on a mat. Their heads

were wound around with enormous turbans, and their bodies decked out in all the fineries their friends in the town could afford. They kept their heads hanging down in a solemn manner. Even children, six or seven years of age, were included in this moping, surly observance. Their friends from town crowded around, delighted at the sight, and with unfeigned pleasure asked me if it was not fine. I should have been more pleased to have heard these women and children laughing and singing in their rice and cotton-farms, than to have seen them tormenting themselves with a senseless, morose custom. I was carried into one of their establishments, and made to shake hands with my moody sisters.

As I have before related, this was the town in which my Mandingo guide, Beah, and all his family, resided. Three days after my arrival he disappeared, pretending he had immediate business at Salaghee, leaving word with the town-people not to allow me to go anywhere until he returned. I was determined to free myself from his tricks, and I exposed to his friends his dealings with me when I was at Zolu. I had now been at Bokkasah three weeks, and had been foiled in every attempt to get away. The sort of hindrances through which I had now to struggle were not downright tyrannical opposition; they were of a more powerful and moral kind: supplications based upon kindness and generosity.

I now dissembled my anxiety to depart, putting on a semblance of cheerfulness to abide where I was, and a perfect indifference about going anywhere. Every afternoon I would dress myself in my Mandingo toga, and go in the eastern part of the town to visit my friends. Here we would fritter away the time in talking and singing, and I musically entertained several of my Mandingo friends with the beauties of "Dixie." We would then clap into our prayers, they repeating the Fatiha, and I reciting the Lord's Prayer. A young lady begged that I would write off this prayer for her, in order that she might have it to wear around her neck, as well as to have fillets made of it to bind around her temples, as she was sometimes troubled with the headache. I wrote it off for her; but I made her understand, at the same time, that its efficacy consisted in healing the ailments of the soul, and not of the body. While we were thus handsomely enjoying ourselves, the terrible Dowilnyah sent his messengers for me to come and see him.

Dowilnyah is the king of the Wymar Boozies. His messengers were tall black men, with red and restless eyes, tatooed faces, filed teeth, huge spears, and six-feet bows. They also had a reputation which remarkably corresponded with their appearance.

A discussion arose as to the safety of my going, and it caused

a disagreement that ended in the return of the messengers without me. In a week's time the messengers returned again.

I left Bokkasah for Dowilnyah's on Monday, the 2d of November, 1868, and arrived at Ukbaw-Wavolo, a village at which he was residing, on Thursday, the 5th of November, 1868.

Before reaching this village, we halted in our journey at Nubbewah's town. It was well built, clean, and strongly fortified. We were brought into the presence of Nubbewah, the chief. He was an old man; tall, or rather long—as he was lying down—thin, and looked to be much emaciated by sickness. It was difficult to arouse him from the lethargic insensibility into which he had fallen. His attendants, however, succeeded in awakening him to the fact of our presence; but, as we still seemed to be regarded as a dream, I thought proper to quicken his consciousness by blazing away with my revolver against his earthen walls. This act perfectly startled him into a proper regard for our dignity and welfare, and thereupon we were well fed, comfortably lodged, and liberally presented with mats and country cloths, etc.

On Wednesday, we traveled until we reached Boe, a very large town belonging to the Wymar Boozies. This town, with some outlying villages, is the beginning of the Wymar country, which is separated from the Domar by a narrow creek, acknowledged as a boundary. The village where the king was staying is E. N. E. of Boe, and about two and a half hours' walk from the town. A temporary misunderstanding between the king and some of his chiefs had caused him to reside in this secluded hamlet.

It appears that Boe had been threatened with an attack from the Domar Boozies. Succor was immediately requested from Dowilnyah, who quickly marched from his capital, Gubbewallah, to the defense of Boe. He succeeded in defeating the Domars. But during his residence at Boe, so overshadowing was his influence and power, that the subordinate chiefs found themselves nearly stripped of the authority they were accustomed to exercise. A general dissatisfaction ensued, on which the king became so indignant that he withdrew from Boe, drawing in his train every thing that rendered that town attractive and important. He remained deaf to every solicitation to return. And here, at this village, he held his court, giving audience to the messengers of the interior chiefs, granting favors, adjusting disputes. The village was alive with the chiefs of other towns, messengers going and coming, fine-looking women, warriors, etc.

When we drew near the village, we were requested by our guides to discharge our pieces, in order to inform the king of our arrival. This being done, we entered. The king, seated on a

mat, was dressed in a guady-figured country robe; on his head was a large blue and red cloth cap, stuck all over with the talons of large birds. At his side was seated his chief counsellor, whose name was Jebbue, a man of very large proportions, but of a mild and gentle countenance. The king was surrounded by his people, all variously dressed in white, blue, striped, and yellow country coats.

His countenance assured us that he had not been misrepresented, notwithstanding his effort to compose it in a peaceful manner. It was one of the most threatening and the blackest visages I had seen for some time. He bade me welcome. A mat was then spread, upon which we seated ourselves. Suddenly his iron horns and drums sounded, his warriors rushed forth from their concealed places, performing all the evolutions of a savage and barbarous warfare. The thundering plaudits of the people themselves increased the din. After this tremendous flourish had subsided, the king arose, and stepping forward, he waved his right hand in all directions, announcing by that gesture the uncontrolled authority with which he reigned in his dominions. Being welcomed again and again to his country, we were shown to our lodgings, which, though just temporarily erected, were comfortable.

Friday, 6th of November, 1868, I visited the king. Stating that we had come to see his country, and to make ourselves well acquainted with him and all his people, we then delivered our presents, which consisted of a piece of calico; a music-box, with which he was especially pleased; two pocket handkerchiefs, one pair epaulets, two bottles of cologne, one clasped knife, three papers of needles, one large brass kettle. He was delighted; he told me that I should not regret my visit to his country; and come who would after me, I should always hold the first place in his estimation; that he had been informed of all that had been said against him to prevent my coming to see him; but as I had disregarded these reports, he would show me that my confidence had not been misplaced.

He was anxious to see my revolvers, the fearful reputation of which preceded me everywhere I went. They were shown, their use explained, and their effect exaggerated. When he had seen the astronomical instruments, his courage entirely forsook him. He requested me to give him some medicine to prevent his enemies from poisoning him. I replied that I had no such medicine; that by exercising the proper precaution in eating and drinking, he might be able to escape the evil intention of his enemies.

He next requested me to fire my muskets, that he might see the mysteries of a cap-gun; and he caused all the broken pieces of the exploded cap to be gathered and preserved. I had to

take some pains to dismiss his apprehension that I would hurt him in any way.

He celebrated my visit to his country by a war-dance. He commenced it with some of his old habits, in which, however, palm-wine flowed instead of blood. After he had supped off about a quart of that beverage, he retired to his residence, and in the lapse of fifteen minutes, the clamor of his people and his war-drums signified his re-appearance. He came forth with wild and prodigious leaps; a war-cap of leopard-skin, plumed with horse-hair, covering his head; he was naked to his waist, but wore a pair of Turkish-shaped trowsers. He had a large spear in his right hand. His dress and enthusiasm had completely metamorphosed him. His black and lowering countenance had undergone a terrible change, which was heightened by the savage grin which his white teeth imparted to it. The most frantic gestures now took place, amid the stunning plaudits of the whole town. This being ended, the king called upon his women to give the finishing stroke to this happy business.

The ladies of Wymar are fond of dancing, and they spend much of their time in this amusement: they are not acquainted with the polite and delicate paces of their sisters at Monrovia; but for downright solid-footed dancing they cannot be surpassed. They are all fine, large, robust women, and have the happiest-looking countenances in the world.

African rulers in these parts travel very leisurely from one point to another, and at every intermediate place where they may halt, are sure to spend as much time as would be necessary to carry them to their final destination. This careless, lounging habit of wasting time is an incurable one; arguments or persuasion strengthened by gifts cannot overcome it.

The king had informed me of his intention to leave this village for his own town; the very day was appointed. He did not leave, however, until two days afterward. On Tuesday, 10th November, the king requested me to fire my muskets, in order to announce to the neighboring towns and villages his departure. He preferred my guns, because their report was louder than the cracking of his little English fuseses, many of which I was assured had come to him by the way of Musardu through the Mandingoes.

At ten o'clock we started, the king being attended by his friends, body-guard, musicians, and women. Happily the town to which we were going lay on the road direct to Musardu. About three o'clock we came to Ziggah Porrah Zue, the largest town and the capital of the Wymar country. The king before entering the town made a halt to put on his robes. Every body dressed themselves. I was even requested to put on my uniform, which I did. After much firing and music, we entered,

amid the applause and gaze of the whole town. After we had passed the gate and traversed the town some distance, we found ourselves encountered by another gate and wall; this contained the middle town. We passed on, and soon arrived at the gate and wall of the central town. Thus there are three towns, with their walls concentrically arranged. The inner walls were, however, much dilapidated, and served only to show in what manner the whole town had been successively enlarged; for as soon as an outside wall had been built around the new outside town, the inner wall was suffered to decay. The exterior or outside wall, though of great extent, was in good repair. We were conducted to the market-space in the central town, which was spacious and convenient for holding large crowds. Some arrangement and order being introduced, a speech of welcome was delivered by the old chief of the town, Dowilnyah's uncle. At the conclusion, every trumpet, consisting of forty pieces, sounded. The band of ivory and wood belonged to the town; and it must be confessed that though the execution was simple, in effect it was really fine. Many speeches were made, the end of which was always concluded with music from the bands. These three bands did not all play at the same time, but successively, one after another, the king's band being allowed the precedence.

After speech-making came the war-dances of the principal chiefs, the women cheering them on. Each chief, as soon as he had performed his part, was immediately saluted by the king's body-guard, who, marching forward to meet him, acknowledged by that act his valor and achievements. Dowilnyah closed the festivities by exhibiting his own warlike prowess. We were assigned our lodgings. Every day we passed in this town was given to festivity and enjoyment.

One of their chief amusements was a "jack upon stilts," a fellow fantastically dressed, wearing a false face, and mounted upon stilts ten feet high, fitted to the soles of his feet, with which he danced, leaped, and even climbed upon the houses. He was full of clownish tricks and sayings, and made much sport for the crowds; he belonged to the king's train, a sort of king's fool. The women are really the industrious part of the population; for while their lords are wholly devoted to pleasure, palavers, and wars, the women are engaged in numerous domestic duties, and especially in spinning cotton. Here, also, as in the Domar country, the spindle is in the hands of every woman, from the princess to the slave. The women, however, enjoy themselves, particularly on market-days, which at this town take place every Sunday.

This market is seated on the banks of the St. Paul's River, and is carried on under the shade of large cotton (bombax) and

acacia-trees. The commodities of exchange are country cloths, cotton stripes, raw cotton, iron, soap, palm-oil, palm-butter, ground-nuts, rice, plantains, bananas, dried fish, dried meat, peas, beans, sweet potatoes, onions, (chalots,) snuff, tobacco, pipes, salt, earthen pots or vessels for holding water and for cooking purposes, large quantities of Kola slaves, and bullocks. The bullocks are generally brought by the Mandingoes to the market. Palm-wine is not allowed to be sold in the market. Peace and order are secured by persons especially appointed for that purpose. After every body has assembled on the ground, these preservers of the peace, with long staves in their hands, go through the market, ordering every body to sit down; they then admonish the people to carry on their bargains peacefully and without contention. This preliminary being gone through with, the market is opened. It is generally attended by six or seven thousand people. There are several large markets held in the Wymar country; the one at Comma's town is larger than this. The daily market held in the central town is very convenient for making small purchases.

On Saturdays, sitting under the shade of large acacia trees, I have watched the almost uninterrupted stream of people with their bundles and packs coming from every neighboring town and village to market. The bridge crossing the St. Paul's River would be laden or occupied from one end to the other for hours, but it proved equal to the purpose for which it was built. When the Mandingoes would arrive with their cattle, they would swim them across, but always experience difficulty in getting them up this side of the bank, on account of its steepness. No one seemed to think of remedying this inconvenience by sloping a pathway for the animals.

The bridge is a simple structure of wicker-work. From each side of the river the ends of the bridge depend from a stout branch of an acacia tree. The roadway is of plaited ratan, two feet wide, and worked up on both sides about four and a half feet, to prevent falling over. It is further steadied and supported by a great number of strong and flexible twigs, which connect the bottom and sides to every available limb of the trees growing on each bank. It is ascended by ladders; its elevation is from twenty-three to twenty-five feet from the surface of the river, and spans a length of eighty-five feet.

Ziggah Porrah Zue, the capital of the Wymar country, is in latitude $8^{\circ} 14' 45''$; longitude $9^{\circ} 31'$. Its elevation is about 1650 feet above the level of the sea. The barometer standing from 28.08 to 28.12. Thermometer ranging from 67° to 92° from November 14th to November 30th. It is seated on the St. Paul's River. The large market is held between the river and the wall of the town. I am informed that this river runs

N. E. by E. into the Mandingo country, and that it takes its rise at the foot of some hills in that country. The Little Cape Mount River takes a similar direction; but in point of size, and in the number of its tributary creeks, it is superior to the St. Paul's.

The highest point of the slope or declivity of land from Monrovia to Ziggah Porrah Zue is from 1600 to 1700 feet above the level of the sea for a distance of latitude 116 miles. It is impossible that rivers thus situated should be any thing else but the drains of a country, and their course a series of cata-racts and falls.

Every afternoon the king's body-guard performed their military evolutions. They had three war-drums. A double-quick was beaten, to which they kept time for about half an hour, without tiring. They would then enter upon more violent motions, which were more of an athletic than a military kind. They were armed with English fusees and heavy iron cutlasses of native manufacture. Their war-dress consisted of leopard skins.

The Bonsie country is densely populated. The difference between the Domar and Wymar Boozie is, that the latter marks his face from his temple to his chin with an indelible blue stain, while the former does not practice tattooing of any kind. This tribe extends from the south-west portion of the Pessy country to the western border of the Mandingo country.

(TO BE CONTINUED.)

THE CAVALLA RIVER.

Mr. W. Winwood Reade, author of "Savage Africa," publishes in the *Record* of Liberia, an interesting account of a trip lately made by him to Bohlen, at the falls of the Cavalla River. He says:

I noticed a peculiarity in the Cavalla—it is fresh almost to its mouth, and there are few creeks. The fall of the water is remarkable; Mr. Watkins places it at thirty feet. The Cavalla, though narrow, is deeper than most of the minor rivers of the coast, and I believe admits of navigation by small steamers during almost the whole year. Its banks are well populated. Unhappily wars are frequent; but increased trade will correct this evil, which is owing chiefly to the number of petty independent tribes or clans. The resources of this region are great—camwood and palm-oil trees abound, and there are forests of wild coffee as yet untouched; there is also good

reason for believing that the hill regions contain mineral wealth.

Provided with four carriers, who agreed to go as far as *Pan*, a town of Diyebo, I started from Bohlen with two interpreters, and reached it in two days, a distance of thirty miles. A hilly forest country; quartz cropping out abundantly; many streams with sandy bottoms and glittering with flakes of mica. The villages are usually built on hills.

At *Diyebo*, before sending my men back, I inquired if they would give me carriers to Katebo, the next stage. They replied that they would. Having obtained four men for my salt, tobacco, and personal baggage, I went on, and after a walk of a few miles reached another Diyebo town. The head man received me with great politeness. We started again, and an hour's walk brought us to the last village of the Diyebo tribe. Here the head-man informed us that we could not pass.

The people of this country hold a middle place among the Africans. They are inferior to the enterprising Mandingoes and kindred tribes of the Niger region and to the elegant Fantis of the Gold Coast. They are superior to the abject savages whom I have met with in similar regions, (forest mountains,) interior of Sierra Leone, and the Gaboon. They have no arts; they do not spin cotton, (though there are tribes farther back who do so,) and they do not understand washing gold, which is certainly found in their country; but they are industrious, as is proved by the abundance of rice. In their laws, manners, treatment of strangers, &c., they do not differ much from other Africans. There is a great family resemblance among the numerous tribes whom I have visited in my travels.

LIBERIA PRESBYTERIAN MISSION.

A missionary of the Presbyterian Board gives in the following letter some facts of interest connected with a late meeting of Presbytery, and as bearing upon the progress of the work in Liberia:

We returned from our Annual session of Presbytery on the 17th of December. We never enjoyed a more harmonious and delightful session of Presbytery. The religious interest in Greenville, Sinoe, had been increasing for several weeks previous to the meeting of Presbytery. Many souls had experienced a change, and many others were serious, having requested the prayers of the people of God. The advent of Presbytery was therefore looked for with earnest desire for an increased outpouring of the Holy Spirit. During the session religious meetings were appointed and kept up twice each day.

After organization was the careful examination of the candidates for the gospel ministry. This business was attended to in a spirit of hope and fear, mixed with gratitude to our Heavenly Father for His goodness in sending us so many promising applicants to labor in His vineyard. Three persons offered and were received under the care of Presbytery, viz: Richard Bigham (married, but has no children;) he came out in the "Golconda," in 1866, and brought with him an informal license, which Presbytery could not receive; but he was taken under its care as a theological student, and placed under Rev. Mr. Priest's instruction, with a view to his formal licensure. He has and is still rendering efficient aid to Mr. Priest. The second is Zachariah Kennedy, a young man not yet twenty-one years old, who lived with the late sainted Bocklen, and has been impressed somewhat with his meek and Christian-like spirit. The third is a youth about fifteen or sixteen years old, who not long since professed to have been converted to God during a series of meetings in the Presbyterian church of Greenville—Rev. Mr. Priest's. He is a promising youth. These three make six candidates under the care of Presbytery;—to God be all the glory.

Mr. John Deputie was ordained to the office and work of an Evangelist, by Presbytery, on the evening of the 14th of December. He preached his trial sermon from Eph. 1: 3d verse. It was a solemn and interesting service, and made a serious impression on the minds of many, as was ascertained by the increased number of inquirers the following morning who attended divine service. The free conversation on the State of Religion within our bounds came off Monday evening at 8 o'clock. It was truly gratifying to listen to records of the Holy Spirit's doings in the several counties, townships, and settlements of our little Republic. Every place where God's holy name was recorded had been visited with greater or less displays of Divine grace. All of our feeble churches had shared in the revival and quickening influences of the Spirit; and all had increased by the addition of a few. Nor was the cause of missions, Christian education, and the fund for disabled ministers, and the wives and children of deceased ministers, forgotten. The stated supply of the church in Clay-Ashland, St. Paul's River, remarked that he preached to the poorest congregation within the bounds of Presbytery, having but a few members—39 all told—and two-thirds of these poor. Yet he had striven to inculcate into them something of the obligation to give. The result was seven dollars' worth of socks and Liberian currency, with a prospect of some coffee, etc. These poor people were acting out what they professed to feel within.

LIBERIA ANNUAL CONFERENCE.

The Methodist Missionary Society's Mission in Liberia is organized and carried forward under a Bishop and an Annual Conference, with presiding-elder districts in each of the four counties of the Republic, and the usual complement of missionaries, all colored. The *Missionary Advocate* for May 17 gives the following account of its condition and prospects:

Members—Americo-Liberians, 1,239; natives, 529. *Probationers*—Americo-Liberians, 300; natives, 140. *Missionaries*, 19. *Local Preachers*—Americo-Liberians, 38; natives, 3. *Baptism of Adults*—Americo-Liberians, 74; natives, 76. *Children Baptized*—Americo-Liberians, 61; natives, 7. *Churches*, 20; probable value, \$2,290. *Parsonages*, 7; probable value, \$3,991. *Sunday-schools*, 68. *Officers and teachers*, 181. *Scholars*—Americo-Liberians, 925; natives, 500. *Day Schools*, 20—*Scholars*, Americo-Liberians, 500; natives, 200. Amount collected for support of the ministry, \$574.

The above statistical exhibit shows a higher state of prosperity than ever attained before, except in the number of missionaries engaged in the regular work of the Conference. The number of day-schools has largely increased also within a few years on every charge in the Conference, as we learn from the very full report of Bishop Roberts just received.

The Bishop also reports upon the condition and amount of the Church property throughout the Conference, from which it appears that the property (churches, parsonages, and school-houses) has increased in extent and value, and is kept in much better repair than formerly, *and all this at the expense of the people in Liberia.*

We see more clearly from the Conference documents which have just come to hand the progress of the *great revival* during the last year—a revival which stirred up all the Liberian churches more or less, and particularly our own churches. From this revival the list of members and probationers has advanced to 2,208. And it is remarkable that this work must have spread largely among the *natives*, as there are 529 native members and 140 native probationers, making in all 669.

A Committee of the Conference was appointed to draw up a report on the state of their work. We take the following from their Report made to the Conference:

During the Conference year just closing the Church has had abundant cause of rejoicing, and we unite with her in praising God that through His abundant mercy and goodness He has visited his people, and, in answer to prayer, *has converted hundreds throughout the work.* From every point, and from the altar of every house, clouds of grateful incense have arisen before Him as a memorial of the earnest strugglings of the Church for not only a more extended diffusion of the Gospel throughout the length and breadth of this heathen land, but also for a deeper tone of piety and a higher state of Scripture holiness among us. This has given to the Church an impulse that

must be felt for years to come. Many of the sons of the forest, who but yesterday were blinded by the god of this world, now have their eyes opened, and are sitting at the feet of Jesus. Continually do cries come to us from the forest, "Send us the Gospel and teachers to instruct our children."

For the first time for years, we are advised that the Conference anticipate a supply of young men for their work, fruits of the revival, so soon as they can have the means of supporting them. We venture to say, the General Missionary Committee will grant them reasonable aid to take into the work suitable young men whom the Bishop may *name to the Committee*, with an estimate toward the support of each one, based on the probable contributions of each charge toward the support of the pastor. This foundation condition must be preserved. The organized churches in Liberia must assume to support their pastors severally, and look to the Missionary Society for what is required in addition to their own contributions. This is the law and it must be observed. It has been practiced for some time in most charges, and there is a growing disposition and ability to observe it. Monrovia pays her pastor; and the other charges contributed last year \$574 toward the support of the ministry.

APPOINTMENTS.

REV. BISHOP ROBERTS, President.

Monrovia District.—P. Gross, Presiding Elder.

Monrovia—H. E. Fuller, J. S. Payne, H. H. Whitfield, sup.
 Robertsport—Daniel Ware.
 St. Paul River Circuit, to be supplied—O. Richards, sup.
 Millsburg and White Plains Circuit—P. Gross, L. R. Roberts.
 Carysburg Circuit—S. J. Campbell.
 Queah Mission—to be supplied.
 Heddington Mission—Hardy Ryan.

Bassa District.—J. R. MOORE, Presiding Elder.

Buchanan Circuit—to be supplied.
 Bexley Circuit—James R. Moore, W. P. Kennedy, sup.
 Edina Circuit—to be supplied.
 Durbinville Mission—W. P. Kennedy, Jr.
 Mt. Olive and Marshall Circuit—J. H. Deputie, one to be supplied.
 Ammon Station—to be supplied.
 Grand Currah Mission—to be supplied.
 Beach Mission, (New Hope,) to be supplied.

Sinou District.—C. A. PITMAN, Presiding Elder.

Greenville Circuit—C. A. Pitman.
 Louisiana and Sinou Mission—J. M. Montgomery.

Cape Palmas District.—J. M. MOORE, Presiding Elder.

Mt. Scott and Tubmantown—J. M. Moore.
 Grebo Mission—J. C. Lowrie.
 Sardinia—to be supplied.

From the Presbyterian.

EMIGRATION TO LIBERIA.

The American Colonization Society has given passage to and settled in Liberia two thousand three hundred and ninety-four persons during the last four years—a larger number than ever before in the same period, except in a single instance. Applications for settlement in Liberia have been received in behalf of three companies of freedmen, in all numbering seven hundred persons.

One of the emigrants in the expedition which sailed last November writes to his mother from Monrovia, Liberia, December 30, 1869: "This is the richest place ever I saw in my life. If you only were here, and could see this place, you would never want to go back to America. I am rejoiced in the country." The writer went from Philadelphia, and was formerly a soldier in the Third Regiment United States Colored Troops.

Another emigrant, Robert C. Griffin, from East Liberty, near Pittsburg, writes: We landed December 19th, after a passage of thirty-six days. We are all well. The country looks beautiful. I am well pleased with what I have seen."

The sum of ten thousand dollars is needed toward the next expedition. We hope that the friends of African civilization and evangelization will aid promptly and liberally. In the language of the late Archibald Alexander: "Liberia may be considered as a star of promise, which twinkles in the dense darkness which overshadows the African continent." T. S. M.

AN AFRICAN PRESIDENT.

We publish to-day the Inaugural Address of Edward James Roye, the fifth President of the Republic of Liberia, in West Africa. It was delivered before the National Legislature in joint convention at Monrovia, on the 3d of January last. We have been favored with a copy printed at the "Government Printing Office." The message treats of finance, labor, railroads, national bank, general education, immigration, the native tribes, and the future of Liberia. As republicans we rejoice in the success of the African republic. As friends of the African race we rejoice to see a nation growing in power which bids fair to do a work in Africa similar to the work of the Anglo-Saxon in America. The benevolent men who founded Liberia, by aiding those who desire to return to their fatherland, may well rejoice in the great good already accomplished, and can anticipate still richer and larger success in the years to come.—*The Philadelphia Telegraph.*

THE REPUBLIC OF LIBERIA.

The American Colonization Society, aided by its auxiliaries in Pennsylvania and other States, has accomplished a great work in the establishment in Africa of the flourishing Republic of Liberia. In 1847 the colonists established an independent government, and elected Joseph J. Roberts, a native of Norfolk, Va., as the President. He was re-elected three times, serving four terms of two years each. He was succeeded by Stephen A. Benson, Daniel B. Warner, James S. Payne, and on the 3d of January Edward James Roye was inaugurated as the fifth President. All five of the Presidents chosen have been men of distinguished mental and moral character. No disorders like those of Hayti and Mexico have ever taken place. Schools abound, and there are sixty churches of different denominations. A College, with four professors, has been founded. Seven hundred freedmen have applied for passage. A large ship is owned by the American Colonization Society of one thousand tons. But money is needed at once to meet the expenses of the next expedition.—*Philadelphia Herald*.

AFRICA AND THE AFRICAN M. E. CHURCH.

That an interest in Africa is wakening up in our Church none can deny. This is especially true in the South. In all the Conferences held during the last Winter and this Spring the most happy deliverances have been made in regard to the unhappy fatherland. South Carolina, led on by such Americo-Africans as A. T. Carr, R. H. Cain, W. H. Brown, and others, whose names are legion, both spoke and acted nobly. And though we have not been favored with the Minutes of the Georgia and Florida Conferences, yet we know they keep step to the music of African evangelization. At the last North Carolina Conference, whose Minutes have come to hand, great indeed was the interest manifested in behalf of Africa. The presence of the Corresponding Secretary of the Mission Society, Rev. Jas. A. Handy, and the report he made seems to have electrified both preachers and people. The Minutes of the Conference say: "A missionary fire has been kindled in the hearts of the ministers of the North Carolina Conference, and in the hearts of the laity as well, which will certainly result in lasting good."

The Conference was also honored with the presence of Bishop J. M. Brown, one of the staunchest friends of Africa on the Episcopal bench. He is reported in the Minutes as declaring, in broad, round terms, "*that it is the duty of the African M. E. Church to evangelize Africa*"; that they had started the ball rolling in South Carolina; and he hoped at no distant day

we would have a missionary upon the shores of Africa." Noble words. Just such as we might expect from Bishop Brown. He but echoes the thought of every Bishop on the bench.

The bones that were dry begin to move, and in less than ten years our banner will be unfurled in Africa, and not to be taken down until the one hundred and fifty million of our brethren there ground their weapons at the feet of Jesus. Let the whole Church work and pray the prayer, "Thy kingdom come."

To the above, from the editorial columns of the *Christian Recorder*, the organ of the African Methodist Episcopal Church, we add an extract or two from an elaborate article from the pen of Mr. George B. Vashon, published in the *New Era*. It is a favorable omen, when such influential men publicly recognise "the Divine purpose to be the evangelization of Africa through the agency of Afric-Americans."

"Let us assume that the African field of missions is ready for the laborer. It is a field rich in its promise of saving souls, for it covers an area of nearly eleven million square miles, and gives sustenance to a population of one hundred millions. It is a field, also, inviting to the courageous soldier of the Cross, by reason of the very obstacles which he will have to encounter. He will be called upon to do battle with almost every form of religious error,—with fetichism, revelling in devil-worship,—with Mahommetanism, defiant and aggressive,—with a corrupt Christianity, bigoted by the superstitions and trivial controversies of more than fourteen centuries.

"In this field who shall be the laborers? During the past few years Protestant France and Germany, Great Britain and the United States, have made answer to this inquiry by sending thither numbers of their devoted sons. But a malignant climate is continually decimating those numbers and rendering those doomed missionary stations, in very deed, the forlorn hope of the invading armies of Christendom. Still, the processes by which Africa has been opened up for missionary effort, seem to indicate such as speak the English tongue as special laborers therein. But its climate, baleful with fevers before which the Caucasian race succumbs, sternly insists that those laborers shall be homogeneous with the aborigines of that land. Where shall a class of laborers, possessed of those two distinct requirements, be found? Where, save among those descendants of Africa, who have been taught the blessings of civilization and Christianity in the United States of America? And if they prove to be, in fact, the fore-ordained ministers in this great work, then are the purposes of God's

providence in the fathers' enslavement made apparent; then is the Divine agency in their oppression, during more than two hundred years, amply and satisfactorily vindicated.

"The Liberian colony, devised in 1816, exists now in 1870 upon the Western shore of Africa, transformed into an independent Republic, growing daily into greater and greater consideration among the nations of the earth, and offering itself as the needed base, whence an army of Afric-American missionaries can move on northward, eastward, and southward to the conquest, in the name of Immanuel, of the entire continent of Africa."

From the New York Times.

AFRICA AND THE AFRICANS.

A meeting of the American Colonization Society was held on Sunday evening, May 22, at the Baptist Tabernacle, Second avenue, near Tenth street, for the purpose of counseling increased earnestness in the movement to aid the emigration of the colored people to Liberia.

Rev. Dr. Kendrick, who presided, said that this subject now occupied a position before the American public it never before had. It was completely disembarrassed of those erroneous impressions and prejudices which were inevitably aimed at and retarded its operations. The removal of slavery, which had caused so many burdens and reconciled so many contradictions, appeared to him to have made the work of their Association much less difficult than formerly. Very likely that event had taken from the colonization enterprise some of the arguments by which it was once supported; it now commended itself to the consideration of all men, and in this particular it was a great advantage. A few years before the war their organization was the subject of suspicion and discredit, both North and South. In the North, the most advanced and pronounced foes to slavery were accustomed to regard it with animosities, while in the South the most determined, zealous, and the most extreme advocates of slavery were accustomed to look upon it with an evil eye, as something that reflected in some measure upon the institution they guarded so jealously. All this was now changed. The old pro-slavery man and the old anti-slavery man can now meet together in the promotion of the cause, free from the prejudices and difficulties which once characterized it.

Rev. Dr. Orcutt, Secretary of the American Colonization Society, on being introduced, said: Fifty years ago, last February, the ship *Elizabeth* sailed from New York, under the auspices of the American Colonization Society, with eighty-six emigrants for the land of their fathers. Since then the Society has colonized in Liberia, including recaptured Africans,

over twenty thousand people, in doing which it has established on the coast of a heathen continent a Christian Republic, numbering at least half a million of souls, having all the means and appliances of becoming a great and powerful nation. Dr. Orcutt presented the testimony of several prominent Liberians to show what amount of good resulted from their organization.

Rev. Dr. Samson, President of Columbian College, Washington, in a lengthened address, showed that according to the plan proposed by Christ, human instrumentalities were to be employed to carry out the Gospel. He proceeded to apply this principle to the movement now on foot to assist the colored people to emigrate to Liberia, and maintained that as Christians the American people were bound to support it. It was this system of missionary enterprise that tended to a great extent to accomplish the salvation of the world. When James I and Charles II sent to this continent those who would be opposed to them under the domination of Cromwell, they did not expect this one day to be a great missionary center, but God had this idea in His mind. But so it was, and yet it may be that one day Liberia would exercise the strength for the diffusion of Christian knowledge throughout the world. He strongly denied that it would be for the interest of the labor of this country, or that it would materially affect its power to aid in their immigration, and said that the good that would result to Christianity by it would be inestimable, for they would be all so many missionaries. In conclusion, Dr. Samson narrated several instances of the affections of the colored race for their ancient country, and their desire to return to it, and in conclusion exhorted the American public to enter warmly into the spirit of the organization, and thus achieve a great Christian work.

After a few remarks from Rev. Dr. S. I. Prime, the meeting adjourned.

From the Daily Courier.

COLONIZATION MEETING AT LOWELL, MASS.

There was a good attendance at the meeting under the auspices of the American Colonization Society at the John Street Congregational Church, on Sunday evening, June 12th.

Rev. D. C. Haynes, District Secretary of the Society, stated that he had spoken twice during the day on the missionary work of the Society, but should now be more general in his remarks. He proceeded to address the congregation at some length, referring to the history of the Society and its objects, and stating what it is now called upon to do and desires to accomplish. He had taken much interest in the matter of colonization of the colored man in Liberia since the war. He had raised nearly a million dollars himself for the purpose of

clothing, feeding, schooling and Christianizing this race. The Society which he represented was, he said, always more than its name expressed. It is a civilization, education, and Christianization Society. Colonization had its origin in Newport, R. I., at the time it was the leading slave mart of the country. The desire of the Society is not, as many believe, the forcing of the freedmen to Africa. Many are anxious to return to that country, where they find a more congenial climate, and can aid in educating and Christianizing their race. Twenty-nine families, embracing one hundred and thirty-four persons, are now waiting for the next vessel to sail to Liberia, additional to nine hundred persons whose names are already on the books; and twenty-four hundred have been sent since the war. The work of Liberia now extends over six hundred thousand people who are within its jurisdiction in Western Africa. The next company of emigrants is to start in November, and all that is now wanted is money to forward the object of the Society.

There was only one real objection to African Colonization of our freedmen, and that was that this country wants their labor and their votes. In answer to this, it could be said that no nation can control the matter as to who shall do their work. All history proved this. God manages that. Pharaoh wanted the labor of the children of Israel, but God saw fit to have it otherwise. Suppose it pleased God to send the negroes home to Christianize Africa, who can stop them? God's plan seems to be to keep the races moving, and all objections to the contrary will be of no avail.

Rev. Horace James addressed the meeting briefly, heartily and unhesitatingly endorsing the objects of the organization. The progress of civilization in Liberia had been rapid, and the country now has recognized representatives at various seats of government throughout the world. The country is ready to receive more emigrants and press onward. The Society now has a large ship, the "Golconda," which can give six hundred colonists a first-class passage. It is a pity that the ship cannot be kept constantly employed in this work. This Society takes the settler there and supports him six months, until he raises his first crop, and then he becomes a land-holder. This a wise arrangement to regenerate Africa through these voluntary emigrants.

Rev. J. J. Twiss made the concluding remarks, expressing gratification at what he had heard in regard to the work being performed by this organization. The Society, in his judgment, opened a wide field for philanthropy, and he hoped that all who could would lend heart and hand in the contribution of funds. Africa is to be the gainer by the great convulsion which has been taking place in this country.

PENNSYLVANIA COLONIZATION SOCIETY.

A public meeting in behalf of this Society was held on Monday evening, June 13, at the First Baptist Church, corner of Broad and Arch streets, Philadelphia. The Rev. Dr. George Dana Boardman, pastor of the Church, presided, and Rev. Dr. William E. Schenck led in prayer.

The Rev. George W. Samson, D. D. President of Columbian College, Washington, D. C., made an extended address on "Colonization as a means of Christian Civilization, illustrated in the history of Africa." He felt confident that the Bible prophecy that "Ethiopia shall soon stretch forth her hands unto God" was fast coming true. The striking events that have taken place in our country during the past eight years point conclusively to this. It had been the speaker's lot, many years ago, to pass through the north of Africa, and then down to Nubia. This gave him an opportunity to study the wants of that extended country. Progressing with his remarks, the speaker gave a very interesting dissertation upon that region and its peculiar characteristics. There are existing evidences in Africa, showing conclusively that in early ages the people in that country were the chosen of the Lord. A review was then made of the nefarious slave trade which was formerly carried on between this country and the Western Coast of Africa. To-day the men at Liberia are American-Africans, and their power is to be felt in Ethiopia. God calls upon us to lay down our prejudice against the colored race and help to Christianize the people of Africa.

He was followed by Rev. Theophilus Stork, D. D., whose remarks tended to show that colored men were best suited to the mission work in Africa, and, therefore, it became the duty of the church to educate them and fit them for this work.

Rev. James M. Priest, of the Presbyterian Church, in Greenville, Liberia, for thirty-four years a resident in Africa, and twice a Vice-President of the Republic of Liberia, made an address in behalf of the evangelization of the one hundred and fifty millions of unconverted people of Africa.

Rev. Thomas S. Maleom, Corresponding Secretary of the Society, made an appeal in behalf of funds to carry forward the work.

OHIO COLONIZATION SOCIETY.

We gladly reproduce in these pages from the *Ohio State Journal* the annexed communication from our District Secretary for Ohio, written in answer to a letter from a prominent citizen, in which he says: "I cannot see that any practical

results can be accomplished by any scheme calculated to colonize any portion of the *free* citizens of America in Africa."

COLUMBUS, OHIO, *May* 18, 1870.

TO GEORGE W. GREGG, Esq., Circleville, Ohio.

DEAR SIR: I have the pleasure of acknowledging the receipt of yours of the 16th inst., and am thankful that your distinguished favor enables me to disabuse your mind and the minds of thousands relative to what are termed "colonization schemes."

The old term "colonization" has been continued in our present working, although it may not be deemed as applicable as heretofore; and does not, properly speaking, embrace the whole scope of our operations.

We aim, as much as any American can, for the elevation of the colored citizens of our country, and foster every agency that can tend toward such a result. We believe that they have rights here to life, liberty, and the pursuit of happiness equal to our own; and we do not seek to abridge those rights, and will yield to no man in zealously maintaining them. At the same time we maintain that, if any one of them see and feel it to be their duty to go to their fatherland, Africa, and to live and labor there for the firmer establishment of a negro nationality, and for the redemption of that vast and hitherto benighted continent, they have "a right" to do so.

We make not only "self-consent," but *self-application*, the ground of any aid extended by us to any colored citizen of this Republic for the purpose of going to Africa; and when he has applied, and on examination is found fitted to further the great interests of his fatherland, we counsel him to use his means for the purchase of the materials needed for his future labor, give him free passage, provide him with a sufficiency of land for the support of himself and family; sustain him for six months, until he can erect his dwelling and put in his first crop, and then bid him "God speed," in a climate well adapted to him, on a soil than which, with comparatively little labor, none other is more productive, and in a Republic already acknowledged by the leading nations of the earth, where he is not only his own ruler, but where he can claim, maintain, and enjoy his own *social position* with all its developing advantages; and, above all, where he can do a work which no white man can do as well, and live; and which all the past history of Africa has proved *he must do*, if the civilization and redemption of that vast continent is ever reached; and which, according to the promise of God, must be realized, and that, too, through her own children.

Can you, one of our distinguished philanthropists, say that

we have done all we should do for the descendants of Africans by simply making them free and giving them the elective franchise? In view of countless numbers having been torn from their own land, a large proportion of them to die in slave-ships, with all the woes entailed us by on Africa, can we claim the future presence and labor for our own interests, or on the plea of their own personal interests, of those who may feel incited to undertake a mission to their fatherland? Nay, abandoning all selfishness, and eager to pay back a portion of the *unfooted debt* we owe to Africa, should we not hail with joy any opportunity offered to pay, not the debt, but a little of the *vast accrued interest*?

Every noble colored man we aid in going to Liberia is a host in himself for good, to act upon the six hundred thousand natives already brought within the influences and benefits of the Republic, to say nothing of entire tribes knocking at the door of the commonwealth for admission. To such we say, abandon domestic slavery and you can enter. Toward such we act a brother's part, educating free the sons of their chiefs and distinguished men, and then sending them back to their tribes with all the blessings of civilization, religion, and learning, with a band of our own men, furnished with implements of labor to develop the resources of their country and to win them by actual, irresistible demonstration to civilized and Christianized life.

What nobler work can engage the thoughts and energies of some of the many enlightened Christian colored citizens of this Republic? And shall we cast aught in the way of their entering upon it? Nay, more, shall we, by withholding our means, debar them from exercising the privilege, if they desire to do so? Having given to them their freedom, shall we not allow them to use *that freedom* in the way they may deem most effective for the interests of their race? For the whole matter resolves itself into this: Through the late war, and the results following it, the colored race in this country have attained their majority. Shall they or shall they not be permitted to use their rights lawfully in accord with their convictions of duty? We answer in the affirmative. On this rock of adamant we have based our organization.

We might write you more at length on this subject of the need of teachers in Liberia, and of the testimony of General Howard himself, that the class we select to send from those who apply are of a high order of intellectual culture; and that, in a monetary point of view, *one dollar* capital in Liberia, put in the hands of an educated, energetic colored man, can reap there as much, if not more, profit than *one hundred dollars* put in his hands in this country.

But we trust that enough has been written to prove to you and to all the citizens of Ohio, claiming as her own son, and Newark, Ohio, as the birth-place of the educated and distinguished colored statesman, Edward J. Roye, President of the Republic of Liberia, that our old ideas and self-interest should give place before the lessons of the times; and that our sympathies and our means should be cheerfully and abundantly given to all those who desire to respond to the Macedonian cry borne to us from Liberia: "Come over and help us."

With the highest consideration I remain, yours, truly,

B. F. ROMAINE,

Cor. and Fin. Sec. Ohio Col. Society.

MASSACHUSETTS COLONIZATION SOCIETY.

The Massachusetts Colonization Society held its twenty-ninth annual meeting, for the transaction of business, at its office in Boston, May 25, 1870. The President being absent in Europe, Dr. Henry Lyon was called to the chair. The Reports of the Treasurer and Board of Managers were presented and accepted. The officers for the last year were elected for the year ensuing, as follows:

President.—Hon. Emory Washburn, LL. D.

Vice-Presidents.—Rev. E. S. Gannett, D. D., Hon. R. A. Chapman, Rev. Eben'r Burgess, D. D., Rev. Charles Brooks, Dr. William R. Lawrence, Rev. G. W. Blagden, D. D., Hon. G. Washington Warren, Hon. Alpheus Hardy.

Secretary, General Agent and Treasurer.—Rev. Joseph Tracy, D. D.

Auditor.—Henry Edwards.

Managers.—Rev. G. W. Blagden, D. D., Albert Fearing, T. R. Marvin, Rev. John O. Means, Thomas S. Williams, Rev. Charles Brooks, Dr. Henry Lyon, J. C. Braman, William Parsons.

The Treasurer's account showed receipts, \$7,787.42; disbursements, \$7,774.65; balance in the Treasury, \$8.77.

The Report of the Board of Managers noticed the resignation of the Society's Collecting Agent, Rev. M. G. Pratt, October 21, 1869, after twenty-one years of faithful and useful labor. On his retirement, an arrangements was made with the Parent Society, in pursuance of which the Rev. D. C. Haynes, District Secretary for Massachusetts, Connecticut, and Rhode Island, takes charge of the collection of funds in Massachusetts. Mention was made of his labor and success, as already published from time to time in the Repository.

In view of the public meetings lately holden and soon to be holden by Mr. Haynes, it was thought advisable to hold no public anniversary this year.

During the meeting, a letter from President Roberts, of Liberia College, to the Secretary of the Trustees of Donations for Education in Liberia, was read, stating that the present collegiate year had opened auspiciously. Two under-graduates had died, and two had left to enter into business. But eight had entered from the Preparatory Department, raising the number to fifteen, and the Preparatory Department was full.

"COLORED SECESSION."

Some of the newspapers report that "the fiendish spirit of secession" has made its appearance at Cape Palmas, the most Southern settlement of Liberia. *The West African Record* thus gives cause for so grave a charge, being nothing more than is often witnessed in this country, especially after the advent of an administration, whether it be City, State or National:

The President appointed Mr. Good, a citizen of not quite two years' standing, to the office of Postmaster and Collector of Customs. The people objected, asking the President for a different appointment. Having received no reply, they have, meanwhile kept the new Collector out of office. Mr. O. Tubman has been sworn in as the new Superintendent, to replace the Hon. J. B. Dennis, whom the people want to retain. This adds to the trouble.

UMBIANA AND HIS WORK.

Statements of much interest have appeared in the *Herald* in years past (April, 1866, July, 1867, August, 1868) in regard to the native missionary, Umbiana, and his church of the Zulu mission, Southeastern Africa, near Port Natal. Intelligence respecting him is still very pleasing. On the 9th of September last, Mr. Abraham wrote:

"I must give you, by this opportunity, a short account of our meeting at Umbiana's station yesterday. This was a meeting for baptizing native converts. Mr. Tyler came over, and I can assure you our hearts were made glad in view of what the Lord had wrought at this station. I had been down previously, and had examined the eight candidates proposed by Umbiana for baptism. Very soon after the bell rang, the small chapel was

filled to overflowing. Many were obliged to stand outside, by the door and windows. I estimated the people inside at 150, about one-third of whom were clad. A more orderly and attentive audience you would not meet with in any civilized land. They behaved remarkably well during all the exercises.

In addition to the eight received by baptism, three were received from other churches—one from one of the Hanoverian churches in the Zulu country. Three infants were also baptized. Two of those received into church fellowship at this time were daughters of the chief. This father, though a heathen, is quite willing to have his children become Christians. He is on the most friendly terms with Umbiana.

The number of church members now belonging to the station is thirty-three. Since the organization of the church in 1865, there has been only one case of discipline. There is a school of fifteen scholars, taught at present by one of the Christian natives, a brother of Umbiana. Two men from the station have made application to Mr. Ireland to be received into his school, that they may prepare themselves for usefulness in the missionary work.

Two days ago I rode out with Umbiana and two of his Christian natives, in search of a place for a new station. Our plan is, if we find a suitable place, to locate two or three Christian families on it with a native teacher. At first, Umbiana would spend most of his time there. It is in fact to be his second station, his station at the Inhlmbiti having become so full of people that there is room for no more. He has had, for some time past, an out-station where he has five or six converts, but this is on private land. We wish to find a situation for these new converts on government land, that they may build upright houses and make other improvements. The place we have in view is a very important situation for a station, and Umbiana is just the man to commence the work there. He is a real evangelist, and it is remarkable how he gets his people into the work. In his absence, they preach and teach, and some of them go out and preach at the kraals."—*Missionary Herald*.

LATEST FROM LIBERIA.

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, May 9, 1870.

MY DEAR SIR: I have been feeling so unwell the last few days, and so much engaged in sending the emigrants off up to Brewerville and to Arthington, that I have not been able to write you by this mail as I desired. I have all the emigrants



of the Brewer company at Brewerville, except three families, who will be moved up this week, and all of the Arthington company at Arthington, except two families, who will also be moved up this week. Those from East Liberty, Pennsylvania, have settled at Clay-Ashland. They were moved up last week.

Last week there was a vote of the people throughout Liberia on the Constitutional Amendment, to have the term of the President extended to four years, Representatives four, and Senators eight. From all accounts it is likely lost.

Yours, &c.,

H. W. DENNIS.

FOURTH OF JULY.

For a number of years a considerable source of revenue of the American Colonization Society was by collections in the churches of the several denominations on the Fourth of July, or on a Sabbath near that memorable day—pastors and congregations deeming its work particularly appropriate to the season of thanksgiving for our national independence and prosperity.

The good Providence of God has thus far made the benevolence bestowed for that great object greatly effectual. A Republic has been planted on the Western Coast of benighted Africa, and fourteen thousand three hundred and eighty persons of color have been colonized, and five thousand seven hundred and twenty-two recaptured Africans, rescued from slave-ships, have there found a peaceful home. Several hundred colored people, mostly residents of North Carolina, are now applicants for a passage. They are said to be intelligent and respectable, and to promise by their industry, sobriety, and good sense, and especially by the noble motives which induce them to seek a settlement in Africa, to add strength to the Republic, and to contribute largely to promote its permanent prosperity. Many more names might be enrolled had the Society the means to meet their wishes.

We fervently pray that all the Ministers and Congregations of this land will lay the claims of our colored population and of Africa to heart. "Never in the history of African Colonization," as is forcibly remarked in a recent publication by an Aux-



liary Society, "has there been a greater call for vigorous effort and liberal contributions than at present. Never was the future so full of promise. Never have the grand philanthropic objects and aims of the American Colonization Society been more clearly perceived and truly appreciated than by many leading men of this generation. This, then, is the time for wise and thoughtful counsel—for prudent and energetic and combined action. The welfare of thousands of the Africans in this country—the welfare of that Christian Republic which has been planted on the shores of Africa, and the welfare of the millions now living in darkness and degradation in that benighted continent, alike now demands at the hands of American philanthropists, of American Christians, that they should redouble their interest in the work of the American Colonization Society, and greatly augment their contributions to its treasury. This is the time to send out all proper applicants for a home in Liberia. This is the time to confer fully and freely and frankly with the more enlightened of the people of color around us, and to furnish them with reliable information touching the condition and prospects of Liberia. This is the time to strengthen that Republic by the expression of our cordial sympathy, and by lending a helping hand to the furtherance of all proper efforts in behalf of the Christian education of its citizens, and especially of the youth."

ACKNOWLEDGMENT BY LIBERIA COLLEGE.

We have been requested to publish the following action of the President and Executive Committee of Liberia College, at Monrovia:

LIBERIA COLLEGE, *March 10, 1870.*

Messrs. A. S. BARNES & Co.,

Publishers and Stationers, William Street, New York.

GENTLEMEN: I have the honor herewith to transmit, at the request of the Secretary, copy of a set of resolutions, unanimously adopted by the Executive Committee of Liberia College, at their stated meeting on the 7th inst.

I have great pleasure in availing myself of the occasion to add my personal thanks for the valuable donation of useful books so kindly contributed to our infant Institution. You have conferred a favor not only highly appreciated by the recipients, but one that has supplied an

important need to the advancement of educational interest, and will produce much lasting good to Africa.

I have the honor to be, gentlemen,

Most respectfully, your obedient servant,

J. J. ROBERTS.

WHEREAS the President of the College has laid before the Executive Committee an invoice of books, valued at \$118 70, donated by Messrs. A. S. Barnes & Co., 111 and 113 William street, New York, for the use of Liberia College; therefore,

Resolved, That the thanks of the Executive Committee, acting in behalf of the Trustees of the College, are, and they are hereby, most respectfully presented to Messrs. A. S. Barnes & Co., for their valuable and very timely donation, and that they be assured of our high appreciation of the kind sympathy and generous liberality they have manifested in the success of our College enterprise, and the educational welfare of the people of this Republic.

Resolved, That the Secretary be requested to transmit a copy of the foregoing resolutions to Messrs. A. S. Barnes & Co. at his earliest convenience.

I hereby certify that the foregoing is a copy from the minutes of the meeting of the Executive Committee of March 7, 1870.

J. N. LEWIS, *Secretary*.

MONROVIA, *March 9, 1870.*

ITEMS OF INTELLIGENCE.

DEATH OF THE LEARNED BLACKSMITH.—We learn with regret the death of the Rev. H. W. Ellis, at Cape Mount, Liberia, on the 8th of March. Mr. Ellis was connected with the Presbyterian Board as a missionary in Liberia, from 1846 to 1851; and within the last year he was again taken on the list of missionaries, at the request of his Presbytery. He was a native of Alabama; his vigor of mind, and the considerable progress in education which he had made under unfavorable circumstances, awakened so much interest in his behalf, that his freedom was purchased by Christian friends in that part of the country, in order that he might carry into effect his desire of going to Africa as a missionary. The expectations of his friends as to his usefulness seemed to be disappointed for a time, but those of them who are yet living, and the friends of the mission generally, will be glad to learn that his last days seemed to be his best. He was removed by death after a short illness. His wife and daughter are engaged in teaching in Liberia.

INCREASED DUTIES.—Among the changes introduced by the Legislature of Liberia are some increased duties: Five cents on every pound of tobacco imported; two cents export per gallon for palm-oil; tonnage duty seventy-five cents per ton, for which a vessel may trade a whole year on the coast.

RIGHT TO BULAMA.—The United States Government, to whom the question of the right to Bulama was referred by the Portuguese and English Governments, has reported in favor of the Portuguese right thereto.

Receipts of the American Colonization Society,

From the 20th of May to the 20th of June, 1870.

MAINE.		
By Rev. J. K. Converse, (\$91.26.)		
<i>Bath</i> —A Friend, \$30; collection in Dr. Fiske's Church, \$22.26; collection in Methodist E. Ch., \$6; Mrs. Levi Houghton, E. S. J. Nealey, Otis Kimball, David Patten, James F. Patten, each \$5; E. K. Harding, Rev. S. F. Dike, each \$2; Cash, H. Hildreth, W. B. Sewell, each \$1; Mrs. Bowker, Mr. Mitchell, each 50 cents.	91 26	
MASSACHUSETTS.		
By Rev. D. C. Haynes, (\$151.)		
<i>Charlestown</i> —Hon. G. Washington Warren.	10 00	
<i>Lowell</i> —Dr. L. Keese, to constitute SAM'L N. HALE, of Keene, N. H., a Life Member, \$30; A. L. Brooks, toward a L. M., \$25; W. E. LIVINGSTON, balance to constitute himself a L. M., \$20; Mrs. Bauchard, \$10; E. Tufts, J. W. Stickney, Josiah Gates, L. Kidder, C. I. W. Maynard, H. H. Wilder, each \$5; S. J. Mack, S. N. Wood, H. H. Radcliff, each \$3; R. Kitson, Rev. W. E. Stanton, Mrs. Godden, J. C. Coggin, James Lawton, each \$2; Sundry persons, \$4; Solon Stevens, W. H. Wiggins, J. R. Chase, each \$1.	141 00	
	151 00	
CONNECTICUT.		
By Rev. D. C. Haynes, (\$110.65.)		
<i>New Haven, additional</i> —William Johnson, Charles Atwater, Henry White, each \$10; Mrs. A. N. Skinner, C. M. Ingersoll, each \$5.	40 00	
<i>New London</i> —Rev. Dr. Hallam, Rev. Dr. McEwen, Jane L. Richards, each \$10; Mrs. Colby Chew, \$7; Cash, W. E. Crump, N. Billings, Miss Lockwood, R. Colt, each \$5; Miss C. E. Rainey, Miss E. Law, each \$3; Ind. Huntington Bap. Church, \$2.65.	70 65	
	110 65	
NEW YORK.		
By Rev. Dr. Orcutt, (\$199.07.)		
<i>New York City</i> —G. W. Jewett, \$50; collection in Tabernacle Baptist Church, \$21.39.	71 39	
<i>Poughkeepsie</i> —Henry L. Young, \$20; Mrs. M. J. Myers, \$30; Hon. George Innes, Dr. E. L. Beadle, W. C. Sterling, each \$10; J. A. Sweetzer, George Cornes, W.		
A. Davies, C. M. Pelton, each \$5; Cannon-Street M. E. Ch., \$3.50; H. D. Varick, \$3; collection in Second Ref. (Dutch) Church, \$21.13.	127 68	
	199 07	
NEW JERSEY.		
By Rev. Dr. Orcutt, (\$177.)		
<i>Bridgeton</i> —Hon. L. Q. C. Elmer, H. J. Muirford, each \$20; J. N. Bodine, \$25; Hon. John T. Nixon, \$15; Mrs. Mary E. Shoemaker, \$5; J. T. Brown, Jr., \$2.	87 00	
<i>Newark</i> —F. W. Jackson.	25 00	
<i>Camden</i> —A. Browning, \$20; A. W. Markley, Peter L. Voorhees, each \$10; R. Bingham, Dr. Cooper, J. V. Sebenck, Judge Woodhull, Judge Carpenter, each \$5.	65 00	
	177 00	
PENNSYLVANIA.		
<i>Philadelphia</i> —F. G. Schultz.	10 00	
<i>German-town</i> —John C. Mercer, by Edward S. Morris.	10 00	
	20 00	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.	98 00	
ILLINOIS.		
By Rev. George S. Inglis, (\$31.)		
<i>Collinsville</i> —Mrs. P. C. Morrison, \$20; Isaac C. Moore, \$5.	25 00	
<i>Greenville</i> —Two friends of the cause, \$5; J. C. Gerichs, \$1.	6 00	
	31 00	
MICHIGAN.		
<i>Ypsilanti</i> —Mrs. L. W. Norris.	5 00	
FOR REPOSITORY.		
MAINE — <i>Bath</i> —John Shaw, to January 1, 1871, \$2; Dr. Thomas Child, to November 1, 1871, \$2; D. T. Stinson, to January 1, 1871, \$1, by Rev. J. K. Converse.	5 00	
OHIO — <i>Deerfieldville</i> —Rev. J. C. Boutecon, to January 1, 1871.	2 00	
ILLINOIS — <i>Greenville</i> —Miss Cecilia De Pevry, to July 1, 1871, \$1. <i>Collinsville</i> —Rev. H. Pick, to July 1, 1871, \$1, by Rev. George S. Inglis.	2 00	
MICHIGAN — <i>Ypsilanti</i> —Mrs. L. W. Norris, to April 1, 1871.	1 00	
MISSOURI — <i>Orleans</i> —Mrs. P. A. Allstock, to April 1, 1872.	5 00	
Repository.	13 00	
Donations.	784 96	
Miscellaneous.	98 00	
Total.	\$997 96	

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T H E

African Repository.

Vol. XLVI.] WASHINGTON, AUGUST, 1870.

[No. 8.]

LIBERIAN EXPLORATION AND EXPANSION.

Recent explorations of the country east and northeast of Liberia show that it is not a region of total barrenness and degradation. It is reported that gold and iron ore exist, and that much skill is exhibited in their manufacture; cotton is grown and made into cloths of different patterns; tobacco, rice, sweet potatoes, the latter weighing eight pounds, and various valuable productions, abound; beeves and horses are abundant; the land is elevated, being several thousand feet above the level of the sea, with forests, gentle hills, and plentiful streams of pure water; the climate is regular and healthful, the average range of the barometer for a year being between 28 and 30 ins., that of the thermometer between 68° and 86°; and the towns were larger and more imposing as the advance to the interior was made, some of them containing hundreds of houses and thousands of hospitable inhabitants, with markets, mosques, writings in Arabic, and other accompaniments of order and intelligence.

Shall this valuable district of country and its hopeful population be made subject to the elevating and saving influence of American civilization and Christianity? Hundreds of the colored people of the United States have, self-moved, made application for passage to Liberia—the present administration of which especially favors home development and the closest friendly alliance with the interior tribes. The applicants are of the same family—but two or three generations removed, and are well qualified to give them instructions in planting crops, using farming implements and tilling the ground, accompanying these lessons with the teachings of morality and the Divine

truths of the Christian faith, thus making material advancement to go hand in hand with moral and spiritual conversion.

The field is an open and inviting one. The mechanics, agriculturists, teachers, and ministers, adapted to the climate, are waiting to take with them their tools and books, and to establish schools and churches. The leader of a party in North Carolina, in sending additional names to those comprising thirty families and one hundred and forty persons previously enrolled, says they are "industrious and pious," and "we desire to see the time come to leave this country for the home of our ancestors." Shall the bands of practical missionaries, voluntarily offering, go forward? The native Africans greatly prefer preachers and teachers of their own race. Enable this philanthropic and Christian work to be vigorously prosecuted, until all Africa shall stand in honor and power among the nations of the world.

THE COUNTRY EAST OF LIBERIA.

(Continued from page 204.)

ZIGGAH PORRAH ZUE TO MUSARDU.

Dowilnyah now proposed to forward me on to Musardu under his protection—and a more powerful protection could not be obtained. His own nephew was to accompany me. We left Ziggah Porrah Zue November 30th, 1868, taking a direction E. N. E. The country was open and covered with tall grass, canebrake, and wild rice. In an hour's walk we came to the town where the king formerly resided, (Gubbowallah,) meaning Sassa-wood tree, referring to a large old tree that grew in the middle of the town. We passed on, and halted at Pellezarrah—meaning several paths, because several paths crossed each other near the town.

Several large cotton trees grew at the junction of these roads. The features of the country are hilly, but the slopes are longer and more gentle. One large hill had a gradual slope of nearly two miles, while its opposite side came down in a perpendicular line. Trees now indeed began to be scarce, the country being covered with cane-brake, wild rice, and very tall palm-trees. Some trees of that short, stunted species, which grow on our beach at the Cape, were seen sparsely scattered here and there. We traveled over a hard soil of red clay, pebbles, and iron ore. The tall grass and treeless slopes, plains, and hills led my Congoes to declare that I had missed the route, and walked into the Congo country; and they commenced to

thank me for returning them to their country, Mesumbe. We halted at Pellezarrah at six o'clock P. M. This town had suffered from fire in one part, and was being rebuilt. The whole direction traveled was E. N. E. Tuesday, 1st December, 1868, we started from Pellezarrah. After a walk of a quarter of an hour, the road led through a district which was a solid mass of iron ore. A short reddish grass struggled for existence on this extensive plain of metal. The iron was so pure, that the road leading through it was a polished metal pathway, smoothed over by the constant treading of travelers. It is said to be hardly treadable in the dries, it becomes so thoroughly heated.

We occupied three and a half hours in passing over these hills and plains of metal. We afterward came to high grass, through which some elephants had just passed. The palm-trees entirely cease. We halted at Ballatah at three o'clock P. M.

Wednesday, 2d December, 1868, at Ballatah. This is one of the most pleasantly situated of all the Boozie towns we had visited. The people insisted on our spending a day with them, that they might have some time to look at us. They killed a sheep, and furnished rice and other things in abundance. They then tried to prevail on me to undertake an elephant-hunt with them. Elephants are plentiful and large in this portion of the country, and every night they could be heard making a noise, while regaling on the tender cotton-plants growing in the farms of the Ballatah people.

Artemus Ward declares that "Every man has his forte." It is not time to hunt elephants—especially to hunt elephants going in herds of ten or twelve, and that in an open country like Ballatah. I therefore declined the invitation to go on an elephant-hunt, telling my friends that I would postpone the pleasure to be derived from such amusements until I returned from Musardu.

Ballatah is in latitude $8^{\circ} 17' 51''$. Its approximate elevation is about two thousand feet above the level of the sea; barometer standing 27.172. It is not so large as the other Boozie towns, but far better laid out. The houses are not crammed so closely together. It contains about twenty-five hundred people; it is seated in a plain, and is commanded by very high and abrupt hills on its western side, while the land rolls off in gentle undulations toward the east. We were carried to some outlying villages northwest of Ballatah, situated at the foot of the same high hills that overlook that town. Here they were busy smelting iron. The furnaces were built of clay and of a conical shape, from five and a half to six feet high, having clay pipes or vents close at the bottom, arranged in groups of two and three, for the purpose of draught. The charcoal and iron

ore are put in at the top. At the bottom is an opening through which the slag and other impurities are withdrawn.

Thursday, December 3d, 1868, we started from Ballatah. The direction was N. E., and parallel to a range of very high hills, called the Vukkah hills. These hills are from seven hundred to one thousand feet high, and are variously composed of granite, iron ore, and a reddish clay, which, from the steep slopes near the top, had shelved down in many places. The whole country, hill and plain, was covered with long grass and cane-brake, interspersed with a short, dwarfish tree. The bark of this tree is rough and corrugated, the trunk is a foot in circumference, eight or ten feet high, and has an excessive branching top; the leaves small, and of an oval shape. Clumps of large trees occupied the sides and knolls of the hills.

These hills are of all sizes, and run in every direction. Toward the N. and N. E., a line of hills towers above the rest, the ridge of which makes a variety of outline against the sky. These hills are not so ruggedly disposed as those in the Domar country. The slopes are gentler; only near the summit they sometimes change feature, taper off to a point, or go right up perpendicularly. To these hills and fastnesses the natives resort in time of war, carrying all their effects, their wives and children, to the most inaccessible parts. Judging from a hill which was shown me as being used for that purpose, some of them must be very safe retreats.

Agriculture in this country must be a very simple and easy process. No "cutting farm," as we call it, by felling trees and cutting undergrowth. The soil, though covered with tall grass and cane-brake, is one of the highest fertility. When the sun has sufficiently parched the tall grass, it is sometimes burnt off, sometimes cut down and hoed in for manure. Farms of hundreds of acres can be prepared in a very short time; and the natives, with their small hoes, can well afford to have the large plantation of rice, cotton, and millet which we saw.

Friday, 4th of December, 1868, we rested at Vukkah. This town stands at the foot of a range of high hills of the same name. It is the last Boozie town, and the nearest to the Mandingo country. These hills, called "Vukkah" by the Boozies, and "Fomah" by the Mandingoes, take a definite direction N. E. They are the highest range, and form a marked and acknowledged boundary between the Boozie and Mandingo territories. At the foot of this range are seated a number of towns, Boozie and Mandingo.

The town of Vukkah was overgrown with wild cane and plantain-trees. The houses were dilapidated, and presenting a disagreeable contrast to the usual neatness of the Boozie towns. The inhabitants are the most ill-favored of all the Boozies.

This town is also notorious for the mischief and trouble it gives thoroughfarers; and but for our coming under the protection of Dowilnyah, it soon fell out what would have happened. We had not been in the town an hour before we had a row with one of the principal men of the place. He requested me to fire my musket, which I did a number of times, sufficient, as I thought, to please everybody; but he insisted on several more rounds. I refused; he then told me to go on to Musardu, but when I returned I would find that my way home would not lie through that town. I was, however, under too powerful a protection to be disturbed. Dowilnyah was not to be trifled with.

Much allowance, however, must be made for these African rulers. Tyrannical and bloodthirsty they sometimes appear; but this character is artificial, and practiced in many instances to inspire terror and respect, without which they could not hold their authority a single hour. Beset by rivalships and conspiracies, they are forced, from the boisterous circumstances of their situation, to employ every means conservative of their authority and their lives.

Saturday, 5th of December, we started from Vukkah. We had now crossed the Vukkah hills, and were fairly in the Mandingo country. Many of the plains of this section of the country are terraced, one above another. Amends is made for a simple vegetation by the ever-varying forms of relief the country presents the farther you advance into it.

At three o'clock P. M. we were met on the road by several Mandingoes, who accompanied us to their town, Nu-Somadu, or Mahommadu. The walls of this town are quadrilateral in shape, each side being a series of bastions, which at a distance looks like some old fortified front. The walls, however, are so thin that a four-pounder could demolish them in a very little time.

We entered the town, and were entertained in a very hospitable manner. A house was given to us, small indeed in its dimensions to what we had been accustomed to in the Boozie country, but convenient and comfortable. Being wearied of the journey, I threw myself into a hammock, and commenced surveying alterations and arrangements which a change in the character of the country had introduced. The house was a circular structure of clay, with a conical roof, made entirely of large canebrake and long grass. In looking around the walls, our eyes rested on a saddle, stirrups, bridle, with leather leg-gings, and a tremendous tower gun.

Sunday, the 6th of December, we attempted to pursue our journey; but the chief refused to allow us to depart before he had demonstrated his good-will and hospitality. He killed a heifer, and cooked it with onions. We satisfied our appetites,

and made him an appropriate present. We then departed; arrived at Naalah late in the afternoon. In the morning, a trooper was at once despatched to Musardu, to inform them that the Tibbabue (American) had come. In two hours he returned, telling me that the Musardu people requested that I would remain at Naalah until they had made preparations for my reception. I immediately sent them word that I had been so long coming to see their country that I would rather forego any public demonstration than be delayed any further. I was then answered to come on; they would gladly receive me.

Accompanied by several Mandingoes from Naalah and Mahommadu, we started for Musardu. Our interest in the journey was enlivened by the novel features of the country. In passing through the Boozie country, extensive views were frequently obstructed by a dense vegetation, that hemmed in the sight on each side of a narrow foot-path. Here the peculiar features of the country are visible for miles. The towns and villages seated in the plains, people on foot and people on horseback, can be seen at a great distance, and have more the air of light, life, and activity than many parts of the Boozie country, where the sombre gloom of immense forests conceals all such things. The large town of Du Quirlelah lay on our right, in the bosom of some small hills. It lay on our right; but from our elevated position, it might well be said to lie under us. Going on, we descried a long whitish border, raised a little above the height of a gentle slope. On drawing nearer, it proved to be the top of the southwestern wall of Musardu. We fired our muskets, and entered the town. We were led up a street, or narrow lane, that brought us into the square in which the mosque was situated. Here were gathered the king, Vomfeedolla, and the principal men of the town to receive us. My Mandingo friends from Mahommadu opened the civilities of introduction with an elaborate speech; stating where I had come from, and for what I had come; the power, learning, and wealth of the Tibbabues. One of my friends, Barki, from Mahommadu, then engaged to swear for me, that I had come for no ill purpose whatever, but that I was moved entirely by an intelligent curiosity and friendly intercourse. Dowilnyah's messengers then spoke in flattering terms of my demeanor and liberality in their country, and the wishes of the king, in consequence, that I should be treated in every way befitting an illustrious stranger and his particular guest. I had never before been so complimented, and I became uneasy at the high importance attached to the Tibbabue visit, fearing that great expectations in the way of dashes or presents might be disappointed. For my bundles, bulky and pretentious in appearance, contained books, instruments, and clothes, more than the means upon which many hopes were then founding

and growing. After the speeches were over, the king and his people gave me repeated welcomes, with the peculiar privilege of doing at Musardu whatever I was accustomed to do at Monrovia—a large liberty, granted only to distinguished strangers. An infinite number of salaams and snapping of fingers then followed. I was soon disposed of, with luggage and carriers, in the king's court-yard, with a house similar in structure and accommodation to the one at Mahommadu. We had learned the art of domiciling ourselves in these towns, and in fifteen minutes every thing wore the appearance of our having lived there for years. A number of Mandingo girls came to sing and dance for us, and we wasted some powder by way of returning the compliment.

As soon as night came on we retired to rest; but our slumbers were disturbed by a harper, who, in a tremulous minor key, improvised that since Musardu had been founded such a stranger had never visited it. The harp itself was a huge gourd, and a most unmusical "shell" it proved to be. It had three strings, the thrummings of which disquieted me on two accounts: First, the noise, intrinsically disagreeable; secondly, the expectations which that noise might be raising, as the bard in his *nocturne* declared my many gracious qualities, my courage, my wealth, and my liberality; upon the last two he dwelt with loud and repeated effort.

King Vomfeedolla, in appearance, has a mild, gentle countenance. His features would please those who are fond of a straight nose, broad forehead, thin lips, large and intelligent eyes, and an oval chin. Like all the Mandingoes, his skin is a smooth, glossy black. In stature he is rather below the general towering height of this tribe. He does not possess the fiery energy of his royal Boozie brother, Dowilnyah, who, though many years his senior, far excels him in that respect.

In all councils Vomfeedolla seems to be entirely a listener, and to be directed and influenced by the older members of the royal family. He is said to be a great warrior; but the evidences around Musardu prove that if he is, he must belong to the unfortunate class of that profession.

The usual apparel or dress of the Mandingoes consists of four pieces—two pieces as a shirt and vest, and one large coat or toga worn over all; one pair of Turkish-shaped trowsers, coming a little below the knees; sandals for the feet, which are sometimes beautifully worked; and a three-cornered cap for the head. These articles, made and worn as a Mandingo *only* can make and wear them, leave nothing to be desired, either as to taste and utility. This is said so far as the men are concerned. But I must deplore a fashion observed by the women, in wrapping up their faces and bodies in a manner truly ungraceful, and unhealthy, too.

Musardu is an exceedingly healthy place; there was not one prostrate sickly person in the town. There is, however, a disease, which sometimes attacks individuals in a peculiar way; it is an affection of the throat, causing protuberances almost similar to what is called the "king's evil." I inquired the cause, and they imputed it to something that impregnates the water during the height of the dry season, being the time when it mostly seizes persons.

The atmosphere of Musardu is very dry, and had a very favorable effect upon my watches, which were declared at Monrovia to be out of order; but as soon as I reached Musardu, every one of them began to tick away in a clear and ringing manner.

Musardu, the capital of the Western Mandingoes, is in latitude $8^{\circ} 27' 11''$ N., longitude $8^{\circ} 24' 30''$ W.; it is elevated two thousand feet above the level of the sea, and is situated amid gentle hills and slopes. North and northeast two very high hills tower above the rest several hundred feet. The population is between seven and eight thousand, but the many villages and hamlets increase it to a greater proportion. In the days of its prosperity, and before it had suffered from the damaging effects of war, it had occupied a larger space, and was not surrounded by any wall. Though it has lost its former importance, Musardu is still considered as the capital of the Western Mandingoes, and its name is never mentioned but in terms of patriotism and respect. I often heard the old men of the town regret its past power and wealth. They told me that what I then saw of Musardu was only the ruins of a former prosperity. The town is laid off irregularly, with very narrow and sometimes winding lanes or streets. These lanes or streets cross each other in such a way as to give access to any part of the town. The houses are built facing the lanes, and the rear space is used as a yard for horses and cattle. In the southwestern part of the town is the mosque. The walls having been injured by the weather, they had commenced to repair it. It is a quadrilateral building, surrounded by an oval-shaped wall, which is carried up eight feet, and upon which rest the rafters of a large conical thatch-roof. The interior space is thirty-two feet long, and twenty-two feet wide and nine feet high. It is laid off into four compartments, by three intermediate walls running the length of the building. These separate spaces communicate with each other by three doors or openings in each intermediate wall. I do not know the purpose of the divisions, unless it is to grade the faithful. It can scarcely accommodate more than one hundred and twenty persons, and must therefore be devoted to the most pious, or the leaders or teachers of Islam.

On Monday, the 14th day of December, 1868, the King, Vom-feedolla, held a military demonstration. He had summoned his infantry and cavalry from the nearest towns of Billelah, Yok-kadu, Naalah, and Mahommadu. The exercises commenced about two o'clock p. m., in the large square of the town. The spectators and musicians had already assembled. All at once a trooper dashed past at full speed, as if he was reconnoitering the enemy. Several others followed, dispersing in different directions. The position of the enemy seemed to be determined; they soon returned. The trumpet then sounded, and a grand cavalry charge took place. Riding up in line, with muskets in hand, they would deliver their fire, and canter off to the right and left, in order to allow the rear lines to do the same. As soon as the firing was over, they slung their muskets, and, rising in the saddle, drew their long knives in one hand and their crooked swords in the other; the horse, now urged to a headlong gallop by the voice, carries his rider, standing in his stirrups, with furious velocity into the heat of the battle. Such are the evolutions of the Mandingo cavalry. Their equipment is quite complete. They use saddles and bridles, and a peculiar and powerful bit; short stirrups; leather leggings, to which iron spurs are attached. The cavalry from all the towns, according to various reports, ought to amount to fifteen hundred.

In their open country, where the action of cavalry is greatly facilitated by the long, gentle slopes, and wide, treeless plains, they would be no mean enemy. They often dismount, in order to act on foot. Each horse has a boy attendant to take care of him while his master is thus engaged. In real action, I have been informed, the little boys of the defeated party often suffer the penalty of their participation. Yet these dangers do not deter the little fellows from going; for they are frequently able to ride off the field as soon as any symptoms of defeat are perceived.

The king seems to act for the most part with the infantry, for he rode in front and led them on. They came in deep array, and with great clamor, without organization, being directed solely by a flag or ensign of blue cloth. I was sorry that I had no flag of ours to present them.

After their exercises were over, they requested us to fire our muskets; upon which we delivered regular volleys, with bayonets fixed, both to their astonishment and delight, caused by the quickness with which we loaded our pieces, our certainty of fire—unlike their fuses, which were continually snapping—and the deeper report of our guns. As soon as all the exercises were finished, the king then distributed the presents I had given him to the chiefs of the several military divisions.

(TO BE CONTINUED.)

THE FINANCES OF LIBERIA.

We have received a pamphlet copy of the "Report of the Secretary of the Treasury of the Republic of Liberia, on the state of the finances for the fiscal year ending September 30, 1869," and present the following extracts as possessing general interest:

TREASURY DEPARTMENT, MONROVIA, *December 6, 1869.*

To the Legislature of the Republic of Liberia:

GENTLEMEN: In conformity to an act of the Legislature establishing the Treasury Department, and defining the duties of the officers of the same, the Secretary of the Treasury has the honor to submit to you the following report for the fiscal year beginning October 1, 1868, and ending September 30, 1869.

The receipts into the Treasury during the fiscal year ending September 30, 1869, as per the Comptroller's Report hereto annexed, are as follows:

For the 1st quarter ending	December 31, 1868.....	\$16,721 21
" 2d "	March 31, 1869.....	19,956 88
" 3d "	June 30, 1869.....	28,586 37
" 4th "	September 30, 1869.....	25,098 22
		\$90,362 68

The disbursements for the same time have been—

For the 1st quarter ending	December 31, 1868.....	\$15,127 34
" 2d "	March 31, 1869.....	35,760 89
" 3d "	June 30, 1869.....	26,268 92
" 4th "	September 30, 1869.....	14,878 55
		\$92,035 70

The principal sources of receipts have been as follows:

From Export Dues.....	\$12,197 48
" Import Dues.....	62,400 52
" Tonnage Dues.....	3,652 25
" Anchorage Dues.....	336 00
" Light Dues.....	99 00
" Land Sales..	797 42
" Taxes.....	3,746 81
" Judiciary Fines.....	2,536 44
" Military Fines.....	378 36
" Retail Licenses.....	1,441 28
" Pedlars' and Trading Licenses.....	334 44
" Attorneys' Licenses.....	199 00
" Boat and Canoe Licenses.....	74 50
" Still Licenses.....	100 00
" Auction Licenses.....	11 00
" Commission Licenses.....	276 00
" Seamen's License and Hospital fees.....	3 00
" Estates and Deposits.....	1,000 00

From Foreign Postage.....	468 45
" Domestic Postage.....	6 36
" Miscellaneous.....	313 37

Making a total of..... \$90,362 68

The principal sources of disbursements have been as follows:

For account Civil List.....	\$19,485 06
" Legislature.....	8,829 37
" Judiciary.....	12,783 22
" Revenue Vessel.....	6,925 48
" Pensions.....	1,740 11
" Interest.....	1,704 22
" Contingent.....	9,366 87
" Outstanding Claims.....	8,663 63
" Land Sales and Surveys.....	898 76
" Office Rents.....	384 00
" Arms and Ammunition.....	1,475 50
" Northwest Military Expedition.....	10,518 15
" Public Printing.....	386 38
" Contingent, Treasury Department.....	51 50
" Military.....	706 38
" Elections.....	227 91
" Public Schools.....	2,666 92
" Taxes.....	248 36
" Repairs Public Buildings.....	85 09
" Light House.....	77 21
" Preparatory Department of Liberia College.....	338 65
" St. Mark's Hospital.....	300 00
" Stationery.....	21 56
" Estates and Deposits.....	2,721 04
" Miscellaneous.....	1,428 33

Making a total of..... \$92,035 70

The balance in the Treasury at the ending of the fiscal year, as per the Treasurer's Report, was \$39,125 14. Nearly the entire amount of this is in debentures and other unavailable paper.

In his last Report the Secretary expressed his views upon the subject of the currency, the debenture system, the revenue, and the public debt; and it may be thought unnecessary for him again to press them upon the attention of the Legislature. These subjects, however, have lost none of their importance; on the contrary, the public mind, during the past year, has been turned to their consideration with more absorbing interest than at any former period.

Next in importance to the subject of the currency is our internal revenue in connection with our native population. It is a subject which our Legislature should seriously consider; taxes are indispensable for the support of the Government, for the maintenance of the public credit, and the payment of the public debt. From this source—our native population—by

proper and skillful management, the Government would derive thousands of dollars in revenue. Direct taxation of the natives is a very difficult matter. It would cause great outlay and expense on the part of the Government to pay a revenue force sufficient to assess and collect it. The surest, safest, and most economical way that presents itself to the Secretary is to tax those articles indispensable to the natives, with a discriminative tax so as to correspond with whatever estimate for revenue the Legislature may project.

The statistical tables of the several collectors of customs would be the proper data from which these estimates should be found. In these tables can be seen the amount of cotton goods, tobacco, rum, powder, guns, brass-ware, beads, iron-ware, &c., consumed by our native population. If upon these several articles named a discriminating duty be imposed equal to any amount of revenue the Legislature desire to raise, it would greatly increase the power of the Government to defray the annual disbursements. It would make the receipts less a matter of guess-work, and reduce them more to a practical certainty.

I cannot recommend, as I have before said, any increase of revenue without increasing the circumstances from which revenue is to be derived. The chief of these circumstances is the development of our interior trade. The industry of the country is chiefly commercial. The principal sources of our revenue are from import and export duties. It is well known that from seventy-five to one hundred miles interior of us the country is dotted with large industrial communities, that hold their weekly and even daily markets, where the commodities of ivory, hides, cattle, country-cloths, gold-dust, and palm-oil are offered for sale, and where there are sections of the country that abound with cam-wood. It is for us to come at the interior to remove the difficulties that obstruct its passage to the seaboard. Not only would it materially enhance our commercial affairs, but the benefits it would confer on our domestic supplies, in rice, cattle, &c., cannot be too highly estimated. To do this would certainly incur some outlay on the part of the Government; but it would speedily remunerate every expense. I have to regret that it is not within the province of the Secretary of the Treasury to enter into the details necessary to illustrate the advantages that would accrue to us. But the suggestions herein set forth are founded upon reasonings and facts that have repeated themselves many times with nations similarly situated.

Liberia is a new country, and its interior is of vast extent and of great natural resources. The interior ought therefore to contribute largely to the wealth and upbuilding of this Gov-

ernment, with which it will, in the course of time, become connected. Hitherto much of our interior wealth has been conveyed into channels foreign and even unfriendly to Liberia. We should try to give it that direction where its benefits, moral and material, will be reciprocal, and not allow it to pour its treasures into the coffers of those who care no more for Africa than to ravage it of its wealth, and leave it in the same benighted ignorance and darkness in which they found it.

So far as regards any increase of tax upon the Americo-Liberian population, the Secretary does not see where in justice it could be done, and would therefore recommend nothing in that way, except upon that great destroyer of the flower of our country—ardent spirits. An article that is the source of so much evil should most certainly be made to contribute a large quota to the support of the Government, so that if the importation of it to such an enormous extent throughout the Republic cannot be decreased, or the injury resulting from its use be lessened, then such heavy tariff should be put upon it, both as to importation, manufacture here, and sale, that it could not be so readily obtained in such large quantities. The Secretary would advise that all wholesale dealers in spirituous liquors be caused to pay a tax or license to the Government of fifty dollars per annum, and all retailers a liquor license of twenty-five dollars, distinct from the ordinary city license. He would further advise a fairer equalization of the tax on stills, so that each still owner may be made to pay in proportion to the capacity of his still or the quantity of liquor made by each individual. Whereas now the person with a hundred-gallon still pays no heavier tax than he who uses a ten-gallon one.

The Secretary would beg to call the attention of the Legislature to the item in his last Report in reference to the judiciary expenses of this county. It was therein stated that, in consequence of the large number of courts held here, under the then existing fees, it would require an appropriation of five thousand dollars to meet the entire expenses of the judiciary of Montserado county. The Legislature was pleased to make the appropriation—\$5,000; but at the same session raised the fees of jurors, bailiffs, and the mileage of all other persons performing judicial service to more than double what they previously were, thereby virtually annulling the increased appropriation, and leaving it in a worse condition than it was before. The attention of the Legislature is respectfully called to this subject, as well also to the appropriation of \$6,000 for the support of the Government revenue schooner "Liberia." This appropriation is entirely insufficient under the heavy prices now existing for all kinds of ship stores. And as the payment of the crew under the provisions of the law

passed at the last session of the Legislature, entitled "An act regulating the pay of officers, crew, and marines of the revenue-cutter 'Liberia,' or any other revenue vessel belonging to the Government," amounts to \$4,338, leaving, as a balance of the appropriation, only \$1.662 for provisioning and for all other expenditures of the vessel, it will be easily seen how far the appropriation falls below what it ought to be. Only an ordinary force is employed on board the vessel, and yet their pay unitedly amounts to \$4,338. The Secretary therefore respectfully requests that the appropriation for "revenue service" be increased to at least \$8,000.

I would again ask most respectfully to call the attention of the Legislature to the subject of agriculture, a branch of industry so closely allied to commerce that the success of the one, in other countries, is mainly dependent upon the other. To be brief upon the subject in this Report, I would beg to refer the Legislature to my last year's Report, folio 7, also to the Statute Laws of 1867-'68, folio 49. This branch of the nation's prosperity still "drags its slow length along." The Government has been unable to give it any assistance, and yet it ought to be assisted and encouraged by the Government to a large extent. The Secretary of the Treasury advises that provision be made under the last-mentioned law to encourage agriculture. The ordering, by the Government, of foreign seeds of vegetables that will grow in this country, books of information on agricultural chemistry, &c., would be of great advantage. Besides, if the Government could afford to provide, upon condition of future remuneration on their part, such as all kinds of farming tools, small coffee hullers, arrow-root mills, rice hullers, cheap-hand sugar mills, as well as provisions and dry goods of various kinds, and other such merchandize as the farmer needs for planting, maturing, and reaping his crops, also such manures as would restore the lands on the St. Paul's to their former fertility in the growth of sugar-cane, &c., it would be an absolute advantage. These lands have been in cultivation for fifteen or twenty years, and to remove machinery, implements, &c., to new lands incurs expenses which all farmers are not prepared to meet. If farmers could revive the fertility of the land on which their machinery, houses, &c., are already situated, it would be a great advantage to them. The Secretary would therefore most earnestly solicit the Legislature to give this subject their serious attention.

There is another important item to which I would beg to call the attention of the Legislature, and that is the subject of fortifications. The law intrusts the Secretary of the Treasury with the duties of Secretary of War and of the Navy. The

immediate and imperative wants of this department discover, in addition to what has already been said, the total inadequacy of the present financial system. Should I attempt to enumerate all the deficiencies of these two departments, upon which the defences and real existence of the nation depend, it would greatly lengthen this Report. If, indeed, it is the intention of the Legislature to make any decent preparation in these things, then at once the Secretary would recommend that immediate steps be taken. Every country is at the mercy of sudden onslaught by sea or land. That we have escaped thus far is not at all owing to our being so thoroughly prepared. The guns on Fort Norris Battery are unsuitable in every respect for the purpose they are made to answer—not only antiquated in pattern, but even insufficient in calibre, being only nine and twelve-pounders. For sea-coast defences the fifteen-inch columbiad and ten-inch howitzers in casement batteries are now used.

Deeply sensible of the responsibility upon him, it has been the effort of the Secretary throughout to perform the duties of his office according to the best of his judgment under the laws before him, and he plainly and earnestly presents his views upon such grounds only as experience and common sense have irresistibly forced upon him. He has been animated in these views entirely by a sense of duty. He therefore hopes that it will not be conceived that any enactment of the Legislature has failed to answer its especial purpose on account of dereliction of duty on his part. Where they have failed, it has been on account of their own inherent defects. And even the straits into which such defective laws have forced the Government have had no tendency to bring about innovations, even where such innovations would have been an absolute remedy, so anxious has the Secretary been to adhere to legislative enactments.

The duties of the department have been both perplexing and arduous, taking into consideration the military expedition of this county and the many revenue seizures that have been made, with their accompanying annoyances and expenses. In all these matters this department has used every effort to carry out the intention and spirit of the laws.

The Secretary begs further to say, that the department and all its officers are willing at any moment to furnish any information that is in their possession and that the Legislature may require.

All of which is most respectfully submitted.

DAN'L J. BEAMS,
Secretary of the Treasury.

INDIA-RUBBER FROM WESTERN AFRICA.

A paper upon India-rubber was read recently at the meeting of the Society of Arts, by Mr. James Collins, from which we extract the following:

The caoutchouc known in commerce as African is obtained from the West Coast. The first importation took place in 1856. We receive it in the form of flakes, round balls, and "tongues." The last are about four inches long, angular from adpression, and a little thicker than your thumb. It has a most offensive odor. I am, as you may admit, rather fond of India-rubber, but the less I have to handle this kind the better I like it, my liking for it certainly not improving on better acquaintance. It is of a yellowish white color when new, very adhesive and very slightly elastic; when old, it turns black, and loses much of its foetid odor. It is the poorest of our commercial kinds, its price ranging from about 8*d.* to 1*s.* per pound. The lowest price it has been sold at is stated to be 4½*d.* per pound. The plant yielding this India-rubber seems to be common to the whole west tropical Africa; large forests of it are said to exist in Guinea, Gaboon, Congo, Angola, etc. Up to the present time I have been unable to ascertain the botanical source of this description of caoutchouc.

In the New Museum there is a piece of wood with pieces of rubber exuded from it, brought from the West Coast by Dr. Africanus Horton. This rubber is undoubtedly identical with our commercial kind, but unfortunately, the fragment of the plant brought home, possessing neither flowers nor fruit, did not admit of identification. A short time since, I received a letter from Dr. Horton, dated Cape Coast Castle, August, 1869, in which he says:—"The plant of my specimen was discovered far in the interior, about 200 miles from here, and the means of communication, now that the interior is in a state of commotion, is by no means easy. I have, therefore, but a poor chance at present of getting the flower of the plant. However, I shall make an effort, and, should I succeed, I shall write you on the subject." It may prove a species of *Landolphia*.

According to the catalogue of the French Colonies at the Exhibition, 1862, caoutchouc is obtained in great quantities in the Gaboon, from two climbing plants which I suppose are species of *Landolphia*. It is brought down to the coast by the natives in the form of small balls and flakes. It is described as being very viscous, and of a disagreeable odor.

From the river Congo, part of our commercial "West Coast," caoutchouc is shipped.—*European Mail*.

SIERRA LEONE, WEST AFRICA.

A long, dull passage from the Gambia brings us in sight of the Sierra Leone (Lion's Range) hills, which, with their gentle rise and tropical verdure, are a great relief to the eye, which has been so fully sated by the flat and tame coast to the northward. The range is quite high, extending several miles from north to south, and covered with trees, plants, and shrubbery, or well-cultivated fields, to the very top. From seaward the view is a very beautiful one, and worthy the painter's art. There is a light-house on Cape Sierra Leone, showing a rather ordinary light, which can be seen in clear weather about ten or twelve miles. The Carpenter Rocks, about two miles to the westward of this cape, are very dangerous, on account of both ebb and flood tide setting strongly upon them, and vessels approaching should keep well to the southward of them. The Cape is the resort of many of the gentlemen of Freetown during the summer season—the watering-place—and with its fine sea air, beautiful scenery, and abundant growth and shade, in infinite variety, is a place which would be well worthy of the preference to those in Europe or America.

Freetown, the bishop's residence, and therefore a City, is the chief town and capital of the Colony. It is very pleasantly situated on rising ground, having an undulating site of hill and valley, and is said to have a population of some forty or fifty thousand. From the port the City shows to excellent advantage, the settled portion in the foreground, the government homes, military barracks, officer's buildings on the heights in the rear, and the green, wooded hills in the background. The salubrity of the government quarters, barracks, &c., has been much improved of late years by clearing away the undergrowth, cutting down the trees, and letting in the sunlight and air where formerly were the damps and darkness of forest and jungle. Indeed, the health of Sierra Leone is far better than in former years, when the garrison and European population were fully one-fourth swept away every season. Undoubtedly dissipation and carelessness contributed much to this dire result, as the maintenance of health seemed dependent on the idea that sickness kept out as long as brandy kept in. Severe and very fatal diseases are even now, however, of periodical occurrence, about seven years being the usual intervening time.

There are no public buildings of any pretensions in Freetown. Soon after the visit of Prince Arthur, several years since, a Memorial Hall was commenced, funds were raised, and the walls carried up—but unhappily even Africa, "Savage Africa," as Winwood Reade calls it (unwittingly, may be, but rather sarcastically, including Sierra Leone,) is not exempt from that modern fashionable evil, embezzlement, and the treasurer ab-

scended with most of the money, leaving the bare, unfinished edifice a memorial indeed. Far more are the inquiries concerning it now than its finished state would invite. A neat Methodist church is also in a partial state of progression, but has also, with several other buildings, come to a premature cessation. The houses and stores are mostly of stone and lime, plastered and whitewashed outside, and surrounded with latticed verandahs, thus being much better adapted for comfort in this tropical climate; but owing to the humidity of the atmosphere they soon become dingy and dilapidated in appearance, thus giving the town on close inspection an old and worn-out look.

Freetown has a good port, and its business is very large. Salem, Boston, and New York houses have agencies here, but far the greater portion of exports and imports are with England and France. The products are hides, palm-oil, ginger, cam-wood, arrow-root, peanuts, benniseed, (from which an oil is expressed,) and timber. From the depreciation of our currency and the greater competition, the American business has been greatly depressed during the two past years, and from the frequent steam communication with England, by which the state of the market is as well known here as at home, is becoming more and more concentrated in the largest and oldest established houses.

The population is mostly black, and the incumbents of most of the civil offices, as well as many merchants, are of that persuasion. It is indeed no white man's country, as any question of arbitration or law is very sure to result in favor of darkness. In fact it cannot be questioned that here the African is as near Paradise, temporarily, as he ever can be on earth; and even Wilberforce, though with them the greatest among men, would have been a shade higher had his features been of darker hue.

In passing through the country in the region of Sierra Leone one realizes the profusion and exuberance of tropical vegetation. The palm in its numerous varieties, the cotton-wood, the caoutchouc, the boabat, and innumerable umbrageous and graceful trees, fill the forest. The cactus, the oleander, and other flowering shrubs, grow to immense size; and the former, when allowed, will become a barrier through which neither animal nor man can penetrate. Beautiful and gorgeous flowers abound. Very much could be written concerning this country, its history, its peculiarities, its customs, and its laws, of greatest interest; but the limits of a newspaper's correspondence will not permit; only generalities can in such cases be allowed.

The Timmanes are the natives of this region, and are of rather a warlike and vindictive nature. Parades of the "Army of Occupation" are frequent and elaborate, thus to impress upon

them a wholesome idea of the might and right of her Britannic Majesty. They are mostly heathen, having no clearly defined religious views, but abound in superstitions.

There are some twelve or fifteen churches and chapels in Sierra Leone—among them the Church, Methodist, Baptist, Roman Catholic, and other denominations.

France, Spain, and other European countries have well-paid and privileged Consuls and Vice-Consuls here; but only a Commercial Agent, with attendant honors and fees, represents the Great Republic in this the most important of British African possessions.—*Correspondence of the Salem Register.*

BRITISH SETTLEMENTS IN WESTERN AFRICA.

A recent number of the *Colonial Blue Book* gives an account of the British West African Colonies for the first year after their consolidation under one Government, established at Sierra Leone.

The Governor, Sir Arthur E. Kennedy, notices remarkable changes since he administered the Government of Sierra Leone fourteen years previous. The neighboring chiefs and people have made great advances in civilization and intelligence, and the people of the colony are progressive and contented. He finds in the colony eighteen educated native clergymen of the Church of England alone, many of them the sons of liberated Africans, rapidly leavening the surrounding mass, and says there is an eager desire among all classes to avail themselves of a better and more uniform system of education.

Rear-Admiral Patey, Administrator of the Gambia, has to report, that while many of the natives, in contact with Europeans, are intelligent, sober, and industrious, there is also much and a lamentable want of regular and steady industry. Wars continue between the tribes of the surrounding countries, and they are encouraged by the free introduction of arms and ammunition as an article of commerce. The Roman Catholic and Wesleyan schools he describes as numerous, but not regularly attended.

Mr. H. T. Usher, Administrator of the Government of the Gold Coast, reports marked progress towards civilization in the last ten years, but agriculture remains in a poor condition, the natives having an insuperable objection to tilling the ground beyond what is absolutely necessary for their sustenance. The vile "customs" of the natives, which have no object but drunkenness, riot, and dissipation, are gradually being abolished in the towns of Cape Coast and Accra. The Government Educational Institutions were at low ebb; but the Wesleyan and Basle Missions were working exceedingly well. The latter have com.

bined industrial training with religious instruction, and turned out many excellent workmen. Their coffee plantations and farms have brought them in fair returns.

Commander Glover, R. N., Administrator at Lagos, sends a report, which shows that that settlement is becoming a place of great commercial importance. The exports of Lagos advanced in 1867 to a value of £513,158; of the Gambia, to £214,382; Gold Coast, to £162,970.

ANOTHER MISSIONARY FALLEN.

Intelligence has been received of the death of Rev. Simon P. Carnell, missionary of the General Synod of the Lutheran Church in Liberia. He departed this life at the Muhlenberg Mission Station, on Wednesday morning, May 4th. The intelligence is communicated in a letter, dated Monrovia, May 7th, written by Dr. Samuel F. McGill, Missionary Carnell's personal friend, who attended him in his dying moments, and employed his best medical skill to avert the fatal shaft, but in vain. Dr. McGill writes that missionary Carnell was in Monrovia on Saturday, May 1st, having reached there the evening previous. He then expressed himself in perfect health, and superintended the weighing of a quantity of coffee belonging to the Mission, taking part in the necessary physical labor. He breakfasted that morning with Dr. McGill, and toward noon started in a canoe up the river, to return to the Muhlenberg Mission Station. Exposure to a hot noonday sun on the river is supposed to have caused the illness that resulted in his death. He began to complain on the next day, the Sabbath, and although attending to Divine service, took his bed on Monday, and soon fell into unconsciousness, in which state he continued until Wednesday noon, when he breathed out his spirit into the hands of his Heavenly Father.

Missionary Carnell was a native of Virginia, but had resided about fifteen years in Illinois. During the civil war he served in the Union army, being mainly stationed at extreme southern points in Florida and Louisiana, which, it was argued, had injured his constitution to the effects of a hot climate. He read theology in the Seminary at Gettysburg, and was ordained to the Gospel ministry and the Foreign Mission work at the same time, at an extra session of the West Pennsylvania Synod, held at York, December 30th, 1868. He sailed from New York on Monday, January 25, 1869, in the bark Jasper, and reached his place of destination in due time. Since then he has been assiduous in the prosecution of his responsible work, laboring with many tokens of the Divine presence, until, after less than a year and a half's labor, he has been summoned to his reward in heaven.—*Lutheran Observer*.

From the Spirit of Missions.

EVANGELIZING THE REGIONS BEYOND.

LETTER FROM REV. G. W. GIBSON.

MONROVIA, *February 2, 1870.*

About eight weeks ago, there were several of the leading men in from Boporo, who having heard of me as a "God—man," and one of those who had sent Arabic Testaments to their town, called to see me, and invited me to visit their country and to put a school there. Repeated solicitations impressed me more and more with the desire to do something for these people begging for light. I laid the matter before two of my most advanced theological students, one of whom readily responded to the call, and offered to go at once as a teacher and catechist, until he shall be prepared for ordination. I thought it well to send and test the earnestness of these people in their expressed desire for a school. I accordingly made arrangements, and sent out the Catechist, with a number of books, slate pencils, &c., and a letter to the king, with instructions to proceed at once to the opening of a school, if favorably received, and remain there until further directions be sent him.

On arriving at "To-to-Korie," ten miles east of Boporo, the capital of the Mandingo country, and eighty-three miles north by east from Monrovia, King Marmoru assembled his chiefs and headmen, and on the matter being laid before them by Professor Blyden, with my letter, expressed great pleasure and gratification at the prospect of a school in his country. He brought forward five boys, his own, and his brother's son first to be enrolled as members of the school, and assures the teacher that he shall be supplied with any number of pupils that he may call for. As a further evidence of his earnestness in this matter, he has sent down to me one of his younger sons, a lad of about eleven or twelve years of age, to be educated in Monrovia, where he may come in immediate contact with civilization. A school-room and dwelling are given to us without charge, and protection to the teachers guaranteed by the king. Marmoru is the most powerful king in the regions interior of Monrovia, and possesses the road from "Musardu" to the sea, a distance of two hundred miles. Having received in early life some educational advantages in Liberia, he has much more comprehensive views than most native chiefs. He evinces a most laudable desire to further the education of the children and youth of his country, as well as to enter upon the most friendly terms with the Liberian Government.

Here, then, we have a most flourishing school and station, in the centre of this interesting region of country, at the rich metropolis and capital towns of Boporo and To-to-Korie, where not less than ten different tribes are largely represented.

There that school may have the patronage and protection of a powerful king, ruling over not less, it is supposed, than forty or fifty thousand inhabitants. There is no other Christian school or station within sixty miles on the Monrovia side, and who can tell how many hundreds on the other?

I am aware that a station of such importance ought to have, at least, two ordained missionaries; but since they are not to be had, at present, let us not deny it a school. The school teacher, acting also as catechist, with an occasional visit from a presbyter, may do much toward making a beginning, until better arrangements can be effected. Here is an opening for some student, who is preparing to come to Africa, to labor for CHRIST. A dry, healthy atmosphere, rich country, abounding in beautiful landscapes, elevated hills, rich valleys, with charming streams of water murmuring along, present an inviting aspect. Here horses thrive and cattle abound, while the eyes may feast upon the extensive rice and cotton fields, from the latter of which are annually manufactured those immense quantities of cloths that find their way to the Liberia, Sierra Leone, and other markets. Here rich markets are open, supplied from a vast area of country. But here, too, is the Mohammedan mosque and the pagan shrine. Alas!

"Every prospect pleases, and only man is vile."

With my ordinary health and strength, I shall be able, D. V., to visit the station once a quarter, until an ordained missionary shall be sent there.

There is a good deal more that can be said in favor of our occupying this point at once, with a view of making it our central interior station; but it would protract this communication to too great a length. I hope enough has been said to satisfy you that this is the time to begin there. My idea is to open at present simply a station, with a school and religious instruction by the catechist; but, as soon as an ordained missionary can be sent there, to establish a training school to raise up laborers for the interior work. It appears in every way to be particularly adapted for such an operation. I think a prominent Mission station at To-to-Korie, with a training school of about twenty-five native students from the different surrounding tribes, preparing to enter the vast interior as ministers and teachers, would be a grand enterprise for our Mission in this country, and one that would soon be instrumental in scattering the light of Christianity to scores of thousands now in darkness. I think we have confined our efforts too much to the coast. Ought we not to sound the Gospel in the "regions beyond?"

Should Providence provide the means for such an operation at To-to-Korie, as above referred to, and no one be found to

carry it on, rather than that it linger, I should have to say, like one of old, "Here am I; send me." Cheerfully would I, if duty called, leave my present for that field of operation.

The Foreign Committee approve the suggestion of Mr. Gibson, and have made an appropriation for the opening of a station at *To-to-Korie*.

THE PRESIDENTS OF LIBERIA.

The Republic of Liberia, in Africa, founded by American philanthropy, has just inaugurated its *fifth* President. The Republic became an independent nation in 1847, and its first President was Hon. Joseph J. Roberts, the George Washington of Africa. He was elected four times, for terms of two years each. The next President was Stephen A. Benson, inaugurated in 1856, who was also elected four times, serving eight years. The third President was Daniel B. Warner, inaugurated in 1864 and elected twice, serving four years. The fourth President was James S. Payne, inaugurated in 1868 and holding office for one term of two years. The fifth President, Edward James Roye, was inaugurated January 3, 1870. Mr. Roye had previously been Speaker of the House of Representatives, a member of the Senate, and also Chief Justice of the Supreme Court of Liberia. All of the Presidents have been pious men. Messrs. Roberts, Benson, and Payne were connected with the Methodist Episcopal Church; Mr. Warner was a member of the Presbyterian Church; and the new President, Mr. Roye, is a member of the Protestant Episcopal Church. He is also, probably, the richest man in Liberia. In the language of my beloved theological teacher, Rev. Archibald Alexander, D. D., "Liberia may be considered as a star of promise, which twinkles in the dense darkness which overshadows the African Continent." The American Colonization Society needs fifty thousand dollars to aid voluntary emigration to Liberia. Are there not ten men who will give five thousand dollars each, or fifty who will give one thousand dollars?—*Rev. Thomas S. Malcom, in the New York Observer.*

From the Philadelphia American and Gazette, June 17.

AMERICANIZING AFRICA.

Attention has recently been called to the Republic of Liberia, by the report of a threatened secession of the Maryland colony, on account of some local dissatisfaction. The affair is apparently a trifling matter, that some newspaper writer has unnecessarily exaggerated. The progress of Liberia has been harmonious and singularly free from sectional troubles. Its statesmen

exhibit the force of American institutions and training, even in that remote and isolated region. They pursue precisely the same policy there that the older statesmen of our Republic so long did here. The government is mild and paternal. It makes the most liberal concessions to local feeling and interests.

With the abolition of slavery in the United States and the elevation of the African race here to citizenship, with full civil and political rights, there has grown up an unfounded notion that Liberia is doomed and will be abandoned. The idea is that the American emigrants who are there will now return hither, to participate in the enfranchisement of their race, and that all prospect of the migration of colored people to Liberia is at an end. If they would return hither the Liberians would have to be naturalized, which at the present time is impossible, as our naturalization laws do not cover colored men. And even if we suppose Mr. Sumner's bill to pass, and allow them to become naturalized, the Liberians would not like the probation. Moreover, they are complete masters there of a country that has a sea-coast five hundred miles long, commands the whole trade of Central Africa, has a tropical climate and a most prolific soil, yields everything in the richest abundance that they need; and all who want land can get it with ease, without traveling far to reach it.

The higher a man rises in the social circle, the more severely he feels any prejudice against himself, or any disability to which he may be subject, however slight. Applying this to the case of the colored man in America, we can easily see that the enfranchisement and elevation of the race is not likely to satisfy them any more than it would others. For the time they are exceedingly rejoiced over their sudden good fortune, and profoundly grateful for it. But even now the more educated of them see that there is still something beyond that they have not attained. Indeed, there always will be, no matter how much Mr. Sumner may cudgel his brains to help them. There are a thousand inconveniences and disabilities to which they are subject that no law can reach.

Our belief has been, and still is, that eventually there must come an exodus of the colored race from America, just such as we see of the Irish from Ireland. It is neither possible nor desirable to prevent it. But it may be long years hence ere it shall commence, for the efforts to Africanize portions of our Southern States will throw back the advent of the movement. We see at the present time a gradual but steady exodus of the colored people from the North and from the northerly States of the South to the cotton States of the Gulf region. Their race preponderates there in numbers, and naturally that fact attracts emigration from the North. But every adverse turn in politics

that dispossesses the colored race in any section will generate a movement toward Liberia.

The progress of that Republic has been generally misjudged in America, because it has been compared with the most favored of our own home colonies. But isolated colonies belonging to our own possessions make no more progress than Liberia, as, for instance, Arizona, Washington, and New Mexico. Even these have the advantage of communication with the centres of civilization that Liberia is a stranger to. They also have access to American emigration on a larger scale, because they are in the same Republic, while a man going to Liberia shifts his nationality and loses his American citizenship. If we were to establish a regular subsidized line of mail steamships to Liberia, the emigration to that country would receive a vast impetus, and our trade with the African coast would increase largely. Enterprising American colored men, possessing capital or education, would visit that Republic, retaining their American citizenship, and try their fortunes there in business. American banking and insurance capital would seek to develop interests, and in a few years we should find Americans building Liberian railways and founding Liberian cities in the interior of Africa.

The American colonies founded by England were much slower in acquiring headway than Liberia, and from exactly the same cause—distrust of the country and climate. We have always regarded the Liberian effort as opening the way to the civilization and development of the African continent, under the auspices of its own race, but Americanized. How great an advantage it would be to our commerce to be able to build up there a great power under the auspices of emigrants from our own Republic, and with institutions similar to our own, we need scarcely say. We have enough on our hands with the settlement of our own wastes. But the colored Americans will sooner or later take in hand the Liberian emigration, and give it a new start.

From the Daily Herald, June 28.

COLONIZATION AT NEWBURYPORT, MASS.

We are glad to publish a somewhat full report of a Colonization meeting in this city. The *Herald* has always favored this Society, and several of our citizens have been contributors to its funds for years. THE AFRICAN REPOSITORY, the organ of the Society for nearly fifty years, has often had amongst the names of contributors the well-known names in Newburyport of Lunt, Cushing, Banister, Hale, Stone, Sanborn, March, and many others, some of whom have passed away, and their heirs have taken their places in this good work, as well as others.

The Old Society, in the freedom of our slaves, which removes all objections to its work, is having a new era. Large numbers of the former slaves want to go to Liberia, and, self-moved, are appealing to the Society to send them. It is their right to go to their fatherland if they wish it. They are needed there as well as here. We trust we have entered upon the last acts of the drama of slavery in this country, namely, that of such compensation as we may make the former slaves and Africa for our crimes against them. The length of this act will depend upon the justice and liberality of the American people. In their efforts for the freedmen, how can they do better than to help such of them as choose to go to their fatherland for its elevation as well as their own?

There has been in Newburyport for years a Ladies' Colonization Society, which has annually made collections for the cause. It still exists, and Miss Sanborn, on Orange street, is the Treasurer. We trust this Ladies' Society will now renew its youth by an accession of new members.

AMERICAN COLONIZATION SOCIETY.—A general meeting, in behalf of this well-known Society, was held in this City on Sunday evening last, in the Unitarian Church, Rev. Mr. May, pastor. Mr. May conducted the devotional services, and called on Rev. Mr. Gulick to offer prayer. In introducing Rev. Mr. Haynes, District Secretary of the Society, Mr. May said, in the former aspects of the Society it had not had his approval, but great changes in regard to the colored people in this country had occurred, and he hoped all would give the Secretary a candid hearing.

Mr. Haynes then addressed the meeting at length, in illustration of its work in the past, and particularly the present. The work of the Society had always contemplated the civilization of Africa, by aiding only such of the colored people to go there, as desire to. It was doing for Africa what had been done for Europe and America by emigration. It is a mistake that the Society was ever a southern institution. It knew no North, no South, or no denomination or party. The idea of returning such of the slaves as desired it, after their education, originated with Rev. Dr. Hopkins, of Newport, R. I., and Rev. Dr. Stiles, of Connecticut. Rev. Samuel J. Mills, one of the young men of Williams College who were instrumental in originating the American Board of Commissioners for Foreign Missions, was one of the original members of the Colonization Society, and the first to go to Africa under its auspices.

Since the late war *
 hundred persons, from
 and has now on

sent to Africa two hundred
 at least half the number

It makes no efforts to induce any to go, and concedes the perfect right of the colored people to go or stay here, just as they please. It only aids those to go who desire it, for their own good and that of their fatherland. The Society gives emigrants a free passage, and takes care of them in Liberia for six months, until they can raise a crop upon the lands given to them—ten acres to an individual and twenty-five acres to a family. The Liberian Government is in a good condition to receive them, and greatly desires their aid in the civilization of Africa. Liberia has now a population of twenty thousand emigrants and their children and returned captives, and six hundred thousand of the native tribes. It has a College and other schools, and churches of seven denominations, and is acknowledged as a free and independent nation by the leading Powers of the earth.

Rev. Mr. Gulick, the son of a missionary at the Sandwich Islands, then addressed the meeting, and commended the American Colonization Society as a missionary society for Africa, employing colored missionaries only, who can live in the climate and are otherwise best adapted to the work.

Rev. Mr. May then addressed the meeting, and called for a contribution for the Society, which was taken up, and the meeting was dismissed.

For the African Repository.

THE MACEDONIAN CALL.

The most remarkable revival of religion that has ever been known in Western Africa, has spread throughout the Republic of Liberia, extending from Americo to native Africans, who are now conducting meetings on their own account. A letter, lately received from Liberia, says: "It would touch a heart of stone to hear those converted exhort others to flee from the wrath to come." The Macedonian cry is, come over and help us. Send us reinforcements, and send us money. Africa is stretching forth her hands unto God. Will not Christians in America strengthen the hands of the faithful who are now on the ground, building up a Republic like their own, which is to, as it must, furnish the missionary forces for the salvation of the millions on that vast continent?

Special prayer is requested from the pulpit and at the family and the private altar, on the fourth Sabbath in July, in behalf of the Freedmen, and others, who have gone to Liberia, "as pioneers of civilization and Christianity." And as you pray, give, from your churches by public collections or by personal donations, for the erection of houses of worship for new converts; for the support of teachers, the education of African youth, or for the aid of the hundreds of freedmen, and others, who have solicited the Parent Society to grant them free passage next November, that they may do the work they feel called of God to perform for their fatherland.

The Ohio Colonization Society earnestly entreats all those to whose

knowledge this call may come, whether it reaches them before or after the fourth Sabbath in July, to give their prayers in this behalf, and to forward their gifts, either large or small—the rich man's check and the widow's mite—that all may be able to realize "**CHRIST FOR AFRICA AND AFRICA FOR CHRIST.**"

B. F. ROMAINE,

Corresponding and Financial Secretary of the Ohio Colonization Society.

COLUMBUS, July 7th, 1870.

N. B.—The *New York Christian Intelligencer*, in a recent article, commendatory of our work in Ohio, says: "There is no cause at the present time that appeals more powerfully to the practical sympathy of the Christian public than that of Colonization. It is an admitted fact that the evangelization of Africa must be accomplished through the instrumentality of the native population. They only can survive the climate. As a missionary enterprise, the Colonization Society, therefore, should be sustained by the liberal benefactions of all who desire and pray for the extension of Christ's Kingdom on the earth."

FROM LIBERIA.

By the arrival of the traders "Maggie" at Baltimore, and the "Samson" at New York, and the last West African Mail steamer at Liverpool, we have received a large number of letters and documents from the Republic of Liberia. The intelligence they convey is interesting and encouraging to the friends of African Colonization and of the colored race.

We present brief extracts from these communications, simply premising, for the information of our readers, that Messrs. Hoggard and Munden embarked on the "Golconda" last fall as the respective leaders of the Arthington and Brewer Companies from North Carolina; Mr. Davis removed at the same time from Tipton County, Tennessee; and Messrs Moore and Dennis have long been prominent citizens of Liberia.

Can any one doubt the vast benefits of African emigration upon its subjects, after reading the volunteer testimony presented? Will not increased liberality be exercised, so that the Society may extend the same helping hand to the hundreds who have spontaneously sought passage the coming fall?

FROM MR. ALONZO HOGGARD.

ARTHINGTON, St. PAUL'S RIVER, May 29, 1870.

DEAR SIR: I have written you and sent three letters to Windsor, N. C., but I have not heard in answer to any of them. Mr. Bell said there were not any bricks made on the St. Paul's River; I find that nearly all the houses

are built of brick. We are all well with the exception of occasional slight chills. The emigrants are very well pleased with their new homes. I for one have to say that I would not go back for two thousand dollars. I have as good a log house as I had when in America, and I see more pleasure than I ever experienced in the United States.

Respectfully, yours,

ALONZO HOGGARD.

FROM MR. JOHN B. MUNDEN.

MONROVIA, *May 20, 1870.*

DEAR SIR: All the members of the Brewer Company are in Brewerville, and we have been on our places for over a month. We have got planted down potatoes, eddoes, cassadas, and various garden seeds. I hope you will send out the emigrants from the county of Martin and let them come to Brewerville. All of the members say, "Thanks be to the God of heaven," and every one is satisfied.

Yours, gratefully,

JOHN B. MUNDEN.

FROM MEMBERS OF THE ARTHINGTON COMPANY.

ARTHINGMON, ST. PAUL'S RIVER, *May 19, 1870.*

DEAR SIR: We take much pleasure in writing you this letter, to inform you that all of our company are now up at this new settlement, and, with the exception of chills occasionally, are well and doing well, and are much pleased with our location and our prospects. All of our company are now living, with the exception of three—two of whom were children, and one grown person, who was sick before leaving the United States. We are now in our houses.

This is the only place for the black man to live in. Send us all the hard-working men you can. We want such men as cleared up the fields in the South. We have under cultivation, rice, peas, potatoes, corn, eddoes, cassadas, ginger, figs, and arrow-root. Every family is well satisfied.

Alonzo Hoggard, Henry Reynolds, Solomon York, York Outiaw, Andrew Askew, Washington York, Benjamin Askew, Frederick Hoggard, Jonas Outlaw, Peter Sutton, Henry Askew, Blunt Hoggard.

FROM MR. JACOB M. DAVIS.

JUNE 2, 1870.

DEAR SIR: I have not forgotten my promise to God and to my people, that if Liberia was half such a country as it was said to be, I would be satisfied. I have not been dissatisfied with the country. I have travelled up both sides of the St. Paul's River for about twenty-five miles, and like it very much. It is beautiful and well settled, but I prefer to settle about twelve miles northwest of Virginia, on the Poor River. It has the best timber, the best land, the best water, and the best mill-seats I have seen.

[August,

I wish I could get about one hundred such men as I know in the three adjoining counties of Tipton, Fayette, and Shelby, Tennessee, to come here. It is too good a country to stay away from.

Your friend,

J. M. DAVIS.

FROM MR. JOHN D. MOORE.

MONROVIA, *June 10, 1870.*

DEAR SIR: If I had suitable paper I would send you drafts of the two last new settlements of Brewerville and Arthington. The emigrants at both of these places are doing well so far. The Government gave them a grant of town lots and farms adjacent, answering the purposes of protection and facilities for farming. The emigrants from North Carolina will, in a short time, be enjoying the fruits of their own labor, having planted their lots; and some have commenced clearing up their farms. The greater part of them are living in their own houses. During the sixteen years that I have been surveying and allotting lands to emigrants, I have not seen a company that have been, in any respect, superior to these. They are civil, industrious, and bid fair to become useful citizens of the country.

Yours, very respectfully,

JOHN D. MOORE.

FROM MR. HENRY W. DENNIS.

MONROVIA, *May 28, 1870.*

DEAR SIR: I was at Arthington about two weeks ago, and found the settlers generally in good health, and expressed themselves as being satisfied with the country and their prospects. They had corn, cassada, potatoes, and other vegetables planted, which were growing finely.

I have also recently visited Brewerville. This settlement, I judge, to be about three miles below that of Virginia, and about two miles back from the river. It is on elevated lands and the soil seems to be good. The settlers are generally well, and express themselves pleased with the country. They also had cleared off portions of their lands and planted some vegetables.

Mr. Slatter and Mr. Davis have selected Poor River for their location, and lands have been surveyed there for them.

President Roye will leave for England in the steamer that carries this letter. He takes with him as his travelling companion the Secretary of the Interior, Mr. Hilary R. W. Johnson. It is said that he will extend his visit to the United States before his return to Liberia. The primary object of his visit abroad, it is said, is to negotiate a large loan of money for the Republic, and to settle the difficulties between Liberia and England respecting our Northwest territorial dispute. The English Government has not, up to the present, given any reply to the appeal of our Government.

Yours, very truly,

H. W. DENNIS.

LIBERIA-MOCHA COFFEE.

Several thousand pounds of prime Liberia Coffee have been received by the late arrival of traders from that Republic. Orders may be sent to Dr. James Hall, 87 Second street, Baltimore; or to this office. Price, forty cents per pound.

REV. DR. SEYS.

It will give pleasure to the many friends of this veteran servant of the Cross to learn of his arrival by the trader Samson at New York, July 17th, after a pleasant passage of thirty-five days from Monrovia. Mrs. Seys preceded her husband some two months by a vessel at Boston. Failure of health compelled the return of Dr. Seys to his home at Springfield, Ohio.

ITEMS OF INTELLIGENCE.

DR. LIVINGSTONE.—At the meeting of the Geographical Society in London on the 9th of May, the President, Sir. R. Murchison, stated that there is reason to suppose that since May last Dr. Livingstone had been at Ujiji stopped for want of provisions and means, with most of his attendants gone or dead. He was, however, happy to state that, in consequence of a communication he had made, the Government had consented, even in these economical times, to provide the means, and to try to help him from Zanzibar.

NATIVE AFRICAN MISSIONARY.—A very interesting ceremony took place on Sunday, June 19, at the Parish Church of St. Mary, Islington. Bishop Crowther, the native missionary Bishop for the Niger territory, acting under a commission from the Bishop of London, ordained his son, Dandison Coates Crowther, for missionary work in Africa.—*African Times*.

CHAPLAIN AT CAPE COAST.—The Rev. Thomas Maxwell, one of the senior members of the native clergy of the Episcopal Church in Sierra Leone (having been officiating there about twenty years) has been sent by Governor Kennedy to Cape Coast, as acting chaplain, in the place of Mr. Smith, the chaplain who lately returned to England on sick leave. We desire to express our thanks to Governor Kennedy for this new evidence of his Excellency's determination to appoint Africans to public offices whenever he can find them possessing the necessary qualifications and character.—*Ibid*.

SOUTH AFRICAN (ENGLISH) WESLEYAN METHODIST MISSIONS.—"The South African Missions, within the Colonies of the *Cape* and *Natal*, and the *Dutch Republics*, employ sixty-nine missionaries, and report 11,524 members, with 6,134 day-school children. These missions are so mixed up with the mission of the colonial natives, and with the mission in *Kaffirland*, the *Bechuana Country*, and *Natal*, that their statistics cannot be separated. Few missions have been, on the whole, more satisfactory. More than one generation of patient toil has been rewarded by an extraordinary measure of success. The great revival of the last two years has resulted in extensive and permanent good. A native ministry has been raised up, and a native literature is in course of formation."

Receipts of the American Colonization Society,

From the 20th of June to the 20th of July, 1870.

MAINE.		NEW YORK.	
<i>Freeport</i> —Mrs. Sarah A. Hobart.	20 00	<i>Kingston</i> —Rev. Wm. A. Shaw,	
By Rev. J. K. Converse, (\$271.)		\$10; E. Schoonmaker, \$1; Mrs.	
<i>Portland</i> —Miss HARRIET DER-		Portugee's S. S. class, Reform-	
ING, to constitute herself a Life		ed Church of the Comforter, 50	
Member, \$30; Hon. P. Barnes,		cents, toward a Life Member-	
George F. Emery, Eben Steele,		ship.....	11 50
Mrs. Nathan Cummings, each		<i>Sacket's Harbor</i> —Mrs. Harriet	
\$10; Luther Dana, Israel T.		Brewster.....	10 00
Dana, Joseph Howard, J. M.		By Rev. Dr. Orcutt, (\$75.)	
Adams, each \$5; J. Maxwell,		<i>New York City</i> —R. M. Olyphant,	
\$3.....	93 00	\$50; I. N. Phelps, \$20; John	
<i>Freeport</i> —Mrs. Sarah A. Hobart,		Colt, \$5.....	75 00
to constitute Mrs. SUSAN H.		By Rev. J. K. Converse, (\$30.)	
HYDE a Life Member, \$30; Na-		<i>Champlain</i> —Mrs. Ruth M. Hub-	
than Nye, Capt. E. F. Talbot,		belle, to constitute Miss RUTH	
Charles Bliss, each \$5; Mrs. E.		MONTAGUE HUBBELL a Life	
Harrington, Mrs. S. I. Belcher,		Member.....	30 00
each \$2.50; Mrs. G. Bliss, 50 cts.	50 50		
<i>Brunswick</i> —George C. Crawford,		NEW JERSEY.	
Dr. Leonard Woods, John S.		By Rev. Dr. Orcutt, (\$187 87.)	128 50
Sewall, J. R. Sewall, Adam La-		<i>Paterson</i> —De Grasse B. Fowler,	
mond, John Rogers, A. F.		D. B. Grant, each \$20; A. Der-	
Boardman, each \$5; F. Weld,		rom, Mrs. Thos. Danforth, each	
\$3; John Furbush, Rev. Dr.		\$5; E. T. Bell, \$3; Others in	
Harris, Dr. Lincoln, each \$2;		First Presb. Church, \$18; Hon.	
H. Kendall, Wm. Pierce, Jo-		John Hopper, \$10.....	81 00
seph Griffin, Cash, Asher Ellis,		<i>Rahway</i> —Miss Lucy H. Eddy.....	25 00
A. H. Thompson, B. F. Stone,		<i>New Brunswick</i> —John Clark, \$25;	
Dr. A. Mitchell, each \$1; Col.		David Bishop, Johnson Letson,	
Meth. E. Ch., \$8.....	60 00	James Bishop, S. Van Wickie,	
<i>Hallowell</i> —Dea. E. Page, \$5; Dea.		each \$10; Mrs. J. F. Seabury,	
Samuel Smith, \$1.....	6 00	Hon. Peter P. Runyon, each \$5.	75 00
<i>Biddeford</i> —R. M. Chapman, Mrs.		<i>Red Bank</i> —Cash.....	4 87
O. H. Hobson, each \$5; C. A.		<i>Cumden</i> —James H. Stevens.....	2 00
Shaw, \$3; Rev. Charles Ten-			
ney, \$2; Mrs. Quinby, 50 cents.	15 50	PENNSYLVANIA.	
<i>Saco</i> —Joseph Hobson, Mrs. Philip		187 87	
Eastman, each \$5; Moses		<i>Peckville</i> —Elijah Weston.....	8 00
Lowell, E. P. Burnham, each \$2.	14 00		
<i>Kennebunk</i> —Joseph Titcomb,		DISTRICT OF COLUMBIA.	
\$10; Charles Thompson, Tobias		<i>Washington City</i> —Miss Mary	
Lord, each \$5; Mrs. Harriet P.		Vance, \$10; Miscellaneous,	
Durrell, \$3; Mrs. Wm. B. Sew-		\$507 84.....	517 84
all, Cash, C. Littlefield, each			
\$2; Mrs. Abigail S. Hill, \$1.50;		KENTUCKY.	
Mrs. Selima Wild, \$1; Cash, 50		<i>Burlington</i> —James M. Preston...	30 00
cents.....	32 00		
VERMONT.		OHIO.	
291 00		<i>Cleveland</i> —Estate of Samuel Ty-	
<i>Woodstock</i> —Estate of Ann C. Bur-		ler, balance in full, \$300, less	
nell, deceased, by Chas. Marsh,		expenses, \$51.....	249 00
administrator, balance in full.	259 47	<i>Ashtabula</i> —I. M. Crosby, by Rev.	
By Rev. J. K. Converse, (\$60.)		B. O. Plimpton.....	5 00
<i>Brandon</i> —B. A. Goodrich, to con-			254 00
stitute Mrs. RACHEL W. GOOD-		FOR REPOSITORY.	
RICH a Life Member, \$30; Bap-		MAINE— <i>Portland</i> —Daniel Greene,	
tist Church, to constitute their		to January 1, 1871.....	1 00
pastor, Rev. C. A. THOMAS, a		NEW HAMPSHIRE— <i>Chester</i> —Miss	
Life Member, \$30.....	60 00	E. J. Haselton, to January 1,	
		1871.....	1 00
MASSACHUSETTS.		MASSACHUSETTS— <i>Hingham</i> —Da-	
319 47		vid Fearing, to January 1, 1871,	
By Rev. Dr. Tracy, (\$24.)		by Rev. Dr. Tracy.....	4 00
<i>Boston</i> —Rev. E. S. Gannett, D. D.	10 00	PENNSYLVANIA— <i>Philadelphia</i> —	
<i>Andover</i> —"Friends of Africa,"		J. B. Ross, to January 1, 1871,	
through Rev. M. G. Pratt.....	10 00	by Rev. Thomas S. Malcom.....	1 00
<i>Chelsea</i> —Mrs. Cynthia Powers,			
Rev. A. C. Tenney, each \$2.....	4 00	Repository.....	7 00
		Donations.....	780 37
CONNECTICUT.		Legacies.....	508 47
24 00		Miscellaneous.....	507 84
<i>Fairfield</i> —First Cong. Society col-		Total.....	\$1,808 68
lection, by H. T. Curtiss.....	38 00		

T H E

African Repository.

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[No. 9.]

FALL EXPEDITION FOR LIBERIA.

In announcing the determination of the American Colonization Society to dispatch an expedition for Liberia on the first day of November next, it becomes necessary to state that the funds now in its possession are not adequate to the purpose, and to solicit the prompt and generous assistance of all who cherish a regard for our work.

The names of some twelve hundred self-moved applicants are enrolled for an opportunity to emigrate. They are represented to be upright, industrious, and pious, who are induced to remove in consequence of the intelligence of success received by them from their brethren, and by convictions of duty to instruct the native tribes of Africa in the arts of civilization, the knowledge of human rights, and the precepts of Christianity.

Other worthy people of color are considering the subject of securing a home and nationality in the land of their ancestors. The writer of a letter dated July 11, 1870, says: "Please let me know if a steamer can be sent here in the fall, and how many emigrants can go from this county. I am asked this question nearly every day. Notwithstanding all the opposition, many want to go to Liberia." Shall the urgent requests of the applicants for passage and settlement be complied with, and the increasing disposition to emigrate be encouraged? Everything in the condition and prospects of the African Republic invites them to take possession of its soil, and secure upon it the blessings of equal government and perfect freedom.

Philanthropy and religion sustain the claim now presented in behalf of our enterprise. We beg to impress upon the minds of every one who may peruse the REPOSITORY, the necessity of doing at this time, and with his might, all in his power to augment the funds of the American Colonization Society.

THE COUNTRY EAST OF LIBERIA.*

(Continued from page 233.)

THE CITY OF MUSARDU.

Tuesday, the 15th of December, 1868. My Mandingo friends began to press me to trade with them. I informed them that I had nothing to trade with; that my gifts to the king and the principal men of the town had exhausted my means so closely as to scarcely leave me sufficient to enable me to return home. Nothing could convince them that I had not pieces of handkerchiefs and calicoes concealed in my bundles. They tried every method to induce me to trade; they carried me to their houses, and would get out their small leathern bags; these bags contained from ten to fifteen large twisted gold rings, ("sannue.") They then offered me horses, and finally concluded by offering to sell me some pretty female slaves. I informed them that the Tibbabues (Liberians) did not keep slaves; that I had not come to trade, but merely to visit their country; that upon my return home I would persuade my people to come and trade with them. At the prospect of a number of Tibbabues coming to their country to trade, they were exceedingly satisfied.

From trade we passed to war and politics, and having satisfied all their inquiries in these two particular points with respect to the Tibbabues, they made me acquainted with some of their wars and feuds. They had a special cause of grievance against a certain Mandingo chief whose name was Ibrahim, or Blamer Sissa, and who lived north-east, and three days' walk from Musardu, at a large town called Madina.

It appears that Blamer Sissa came from Madina to visit his uncle, Amalah, who was then residing at Musardu, and that he was treated with great civility and distinction by the Musardu people; that, being a powerful young prince, they solicited his aid against some Kaffres, or unbelievers, living over the eastern hills; that in compliance with their solicitation he went back to Madina, and soon returned to Musardu, bringing with him his cavalry and infantry, a numerous and formidable mass, who, in the end, came nigh doing their friends at Musardu as much evil as they had done the Kaffres, whom they mutually agreed to plunder. Blamer Sissa stripped Musardu of every thing valuable, and even carried off nearly all the pretty young women of that town.

On Thursday, the 16th of December, 1868, at seven o'clock p. m., Chancellor came running to my house to inform me that several suspicious persons, with their horses or jackasses, were lurking about the north-western side of the town; that they had sought admittance, but it had been refused them; that they

* NARRATIVE OF A JOURNEY TO MUSARDU, the Capital of the Western Mandingoes. By Benjamin Anderson.

had reported themselves traders, but the town people were on the alert, believing them to be Blamer Sissa's spies, who were only skulking around in order to gain all the intelligence they could, and carry it to their friends, who were supposed to be in strong force behind the north-eastern hills. Next morning, Friday, the 17th of December, the strange people were indeed seen on a hill north-west of the town, and cold must have been the sleep they had of it the previous night, for the thermometer stood at 52° at four A. M. A council was held to decide how to act. Some proposed to send the young men out to kill them. Afterward it was more wisely determined to go out and order them to take their traffic and depart with it at once.

We accordingly went out, and after the usual salutation, they were given plainly to understand that neither they nor their trade could enter Musardu, and that they must depart without delay. But our strange merchants were not to be frightened off in that manner. They insisted that they had come for no evil purpose whatever, but simply to prosecute their trade. The conferences were prolonged until midday. While the conversation was going on, I had an opportunity to survey the suspicious group of new-comers. It consisted of two sturdy little jackasses, with enormous packs, containing what looked like, and afterwards proved to be, French blue baf, and five men. The one who acted as guide and interpreter was one of Blamer Sissa's people, and he alone served to confirm our suspicions. The other four were tall, black, good-featured people. One of them had his face and head bound up with a piece of white cotton, after the peculiar manner of some of the Arabs of the desert. They were all Mahomedans. I learned that they had come from the Senegal, had been to Futtah, passed through Kanghkah, and had obtained this guide from Madina, to show them to Musardu. I began to be interested in them. The Musardu people, however, remained deaf to every argument, and the Senegal merchants were compelled to pack their bundles on their asses and go. Nay, the town people, to assure themselves of their going, followed them some distance. But the sight of such large bundles, in such a time of need and self-interest, had sown the seeds of discord; and there was much contention now among the Musardu people themselves. Some were for allowing the merchants to enter the town. Others opposed it, alleging that such were always the artifices of Blamer Sissa when he wished to take a strong town; that he always sent some of his people ahead, who, under pretext of wishing to trade, introduced themselves into the town, in order to open the gates at night to his forces. The contention grew so warm that they even came to blows.

On Saturday, the 19th of December, about nine o'clock A. M., news came to the town that the merchants had returned. We went out and found it really so; and when the order was repeated to them to go away, they absolutely refused, declaring that they had come to trade; that having left neither mother nor wife behind, the Musardu people might kill them if they wished to do so. Their firmness overcame the first determination of the Musardu people, who, after nearly having another quarrel among themselves, gave the merchants leave to trade outside of the town—a permission with which our Senegal friends seemed to be quite satisfied. It was difficult at the first to make out who our merchants were. No one could understand their language except the Mandingo interpreter from Madina, and it was this man who caused them to be seriously suspected, for he was one of Blamer Sissa's soldiers. These poor merchants, therefore, might have been subserving Blamer Sissa's purposes, without the least knowledge of it themselves. It was solely their interpreter that marked them as suspected persons.

On Monday, the 21st of December, our Musardu friends, after all their blustering determinations against the merchants, admitted them into the town. Interest and avarice overcame all their patriotism and caution. The two jackass-loads of goods, not unlike the Trojan horse, were dragged into the town, and if Blamer Sissa had any designs on Musardu, they were accomplished.

Both in policy and energy Blamer Sissa seemed superior to the Musardu people; for in addition to the trouble he had already given them, and even the recent threats he had made, he knew how to introduce his own people in the town, who could give any intelligence with respect to Musardu he might desire. He is not the first prince who has taken a city by means of a jackass-load of merchandise. The Musardu people sent a thundering message of defiance and insult to Blamer Sissa, making the largest use of me to back it up. They sent him word that they were not at all dependent on him for trade or any thing else; that the Tibbabues were about to open trade with them, and would be their friends in peace and war; that even then a Tibbabue was negotiating that particular business in Musardu. They then took pains to exhibit the arms and means with which the destruction of Madina might sooner or later be accomplished. My muskets with their bayonets, my revolvers, and my person, were severally shown as designed for that especial object.

I was purposely questioned aloud as to the military resources of the Tibbabues, the little guns that fired any number of times without loading, and the big guns that burnt

cities at the distance of miles. I gave such answers as I hope will make Blamer Sissa less troublesome to Musardu for the future.

It might be thought impolitic that I did not refrain from expressing myself as being in either party's favor. In this part of Africa, if hostilities are lukewarm, neutrality is possible; but where it burns with the flame of recent and bitter injuries, you are absorbed by either one side or the other, or torn in pieces by both.

The Musardu people are unfortunately situated. On the north they expect war with Blamer Sissa, and on the east hostilities have never ceased; the west and south west are still open to them. It is the latter direction that opens itself to our enterprise, and promises much to our commercial prosperity. The chief articles of trade are gold, bullocks, hides, horses, and country cloths of every variety of dye and texture. Gold is worn extravagantly by the Mandingo ladies of Musardu. Their earrings are so large and weighty as to require a narrow piece of leather to brace them up to their head-bands, so that the part of the ring in the ear may not make an unseemly hole, as sometimes happens when this necessary support is neglected. Gold is certainly abundant, and would form a lucrative trade between Musardu and Liberia. I gave twelve sheets of writing-paper (kahtahsee) and four yards of calico for a large gold twist ring. Had I come purposely to trade, and had gone through the usual practice of "jeweling down," I could have purchased it for less. These rings are perfectly pure, the natives never mixing any kind of alloy in the manufacturing of them. Many of my friends wondered at my making presents of watches, music-boxes, and calicoes when the articles might have been exchanged for gold or slaves; but as I was determined that the money should be religiously appropriated to the purpose for which it was sent out, I steadily refused every proffer, excepting such few things as I could conveniently bring back as samples of the production and industry of the country.

To carry on trade safely, free from the risks and interruptions incident to a country peopled by barbarians and semi-barbarians, and divided into so many jarring interests, it would be necessary to establish four trading forts—two in the Boozie and Barline countries, which would purchase country cloths, raw cotton, cam-wood, rice, palm-oil, etc.; and two in the Mandingo country, where gold, bullocks, country cloths, and horses could be purchased at such rates as would amply remunerate for the trouble, expense, and consumption of time necessary in all such traffic. The individuals living in the forts would be abundantly supplied with food, as rice is produced in surplus quan-

tities in the Boozie and Barline countries. Even the expense of clothing would be trifling, if they would use the cloth of the country. The natives declare that they would be glad to have such establishments among them. These forts would also second and strengthen any missionary effort that might be made out there; indeed, the two establishments could be made to work admirably together. The support, protection, and moral and material influence which would be exerted in the respective operations of each would insure permanence and success. We would do well to commence the use of jackasses; indeed, it would be indispensable for the portage or transportation of luggage. The Senegal traders at Musardu carried very large packs of blue cotton on their two sturdy little animals. Horses and bullocks would form no unimportant part of the trade. Mahommadu is a regular beef-market.

The auriferous or gold district of this part of Mandingo is said to be principally at Buley. Upon my first inquiry, I was told that Buley was a week's journey eastward; but upon my continuing to prosecute my inquiries respecting that country, Buley was immediately removed one week's walk further, making it two weeks' walk, and through hostile and dangerous districts, the people of which, as my Musardu friends informed me, would exact toll from me for passing through their country. Every difficulty was conjured up that was conceived to be sufficient to extinguish all interest for further inquiry, or to intimidate my going in that direction.

However, my Mandingo cousins have no doubt misrepresented the whole matter; for gold not only exists at Buley, but right there, in their own country, otherwise I do not think it could be so plentiful among themselves, since they have little or no communication with the east.

At Buley, it is found mixed in fine grains with the superficial deposit. No one is allowed to sweep or pick up anything in another's yard. The gold is separated by fanning and washing; it is then smelted and twisted, and ready for sale or use. They show some skill and taste in the preparation of these rings, and they are really worth their weight in gold. Our friends are sometimes equally skillful in preparing counterfeits, as my nitric acid had several occasions to prove. Impositions of this kind are generally punished by heavy fines.

In going to Buley, you pass successively Bendalah—where a very fine species of country cloth is made, of striped figure, and usually worn by the women—Tangalah, Tutah, and Gehway. Now, if these towns are situated from each other at the usual distance of Africans—namely, a day's walk—Buley is but four days' walk east from Musardu, which I take to be the fact, despite the industry of my friends to prove to the contrary.

Unlike Musardu, it is a wooded country. This fact may give us some idea of the extent of those treeless hill and plains eastward. They are said to extend farther north than in any other direction. The population of Buley is Mandingo. Gold is also obtained north of Blamer Sissa's town, at Wasalah.

My friends now tried again to provoke me to trade, offering the same articles they had offered before—gold, horses, and female slaves. Indeed, this is all the Mandingoes of Musardu had to offer by way of trade. Not a bullock or a country cloth was to be seen, though these things are notoriously the articles of merchandise belonging to Musardu. Everything liable to be seized in war, from its being too bulky to be quickly removed or concealed, sad experience has taught them to keep out of reach, in some friendly Boozie town in the rear of the Vukkah hills; while nothing but the war-horse, and articles easy to be hid or carried off, are kept at Musardu. At every house can be seen muskets, cutlasses, powder-horn, war-belts, and war-coats, a powerful large bow, and four or five large quivers filled with poisoned arrows. I have seen them prepare the poison with which the points of the arrows are smeared over. It is a vegetable poison, consisting of one bulbous root twice as large as an onion, and two different kinds of small vines. It is boiled in a pot to a thick or gummy consistence, the color of which is black. It is said to be so fatal, that if it wounds so much as the tip end of the fingers, it is certain death. The preparers of this fearful means of savage warfare but too clearly explained to me its effects before death completely ensues: the bleeding at the nose and ears; its nauseous attack on the stomach, and consequent spitting; the final despair of the individual in lying down, with his eyes set in a vacant death-stare—all of which was imitated with a terrible fidelity to the truth, and as one of the most horrible means of barbarous warfare.

This part of Mandingo is the country of the horse. There are two sizes: the large horse, used for show and parade, and the small horse, used for war. The latter is a hardy, strong little animal, capable, in this country, of bearing great fatigue. In battle, I am informed, he kicks and bites in a furious manner, and that when his master makes a capture of a fine young lady, he willingly receives the additional burden, and gallops off faster than ever. These horses are certainly well treated and cared for; and if Musardu is not characteristic for cleanliness, it is because the horse and his master equally occupy and almost equally litter up that capital.

I tried my best to obtain some data by which an approximate notion might be formed of the age of the city; but in matters of chronology our friends have been sadly careless. None of

them could give the least intelligent hint. They said that the grandfather of the oldest man in the town declared that the town was there when he was born, and that all the other towns sprang from this one. Its antiquity is an undoubted matter among themselves. I was shown their large market-place outside of the town, a few hundred yards from the south-western gate. From the space it occupied, it would easily have contained eight or ten thousand people. The respective places where each commodity was exhibited for sale was pointed out: country cloth, cattle, gold, (dust and manufactured,) slaves, grani salt, of which there were two kinds—the slab or rock-salt, which came on camels from the north-east, and our fine salt, gotten from the coast; ostrich feathers; leather, in the beautiful and soft tanning of which the Mandingoes are particularly expert; ivory, cotton, tobacco, and an infinite variety of domestic articles were all named, and the different places where they were sold designated.

But war has abolished every sign of this commercial activity and life, and has introduced in its stead a barren space, filled with weeds, grass, and the broken skulls and skeletons of enemies—a desperate battle having been fought there between the Musardu people, aided by Blamér Sissa, and the eastern Mandingoes.

The soil of the hills of Musardu is composed of reddish clay and sand, with boulders of iron ore intermixed. On the north-eastern side of the town are some large masses of black and gray granite. The plains are a whitish clay, and the very soil for a plow, being free from almost every obstruction. The light tillage of the natives never goes more than four or five inches with their little short-handled hoes.

About February or March, and sometimes sooner, the high grass and wild cane are cut down, to rot and manure the soil. Near the planting season, these vegetable fertilizers are turned in with the hoe; and from the crops of rice, of which there are three kinds, potatoes, ground-nuts, onions, peas and beans, large gourds, corn, pumpkins, etc., it must answer abundantly the purpose of agriculture. Tobacco is grown in plots, wherever a stream of water offers itself for frequent irrigation. The rubbish and ashes of the town form excellent beds for this plant. They are generally laid out with great care, and watered three times a day. The Mandingoes are the great tobacco-raisers and snuff-makers of the country. They supply both themselves and the Boozies.

Musardu is singularly free from grasshoppers, rats, and mice, owing to the number of hawks that crowd the limbs of a solitary tree that may be standing here and there. Want of trees compels them to perch themselves on rocks, and when these

are all occupied, they may be seen to cover the ground in dark patches. There are also large birds that particularly belong to the grassy plains of Musardu. They go in flocks of eight or twelve. In size, they are as large as American geese, and, on account of their weight, do not fly very high, nor do they make long passages at a time. When they alight on the ground, they are enabled, by the length of their necks, to discover you before you can get within gun-shot of them. Their hearing, however, is not very acute; for we have often crept up the brow of the hill, and come upon them suddenly. They are a very sagacious and shy bird; and though I and my Congoes tried our marksmanship many times, we were entirely unable to procure one of them. The Mandingoes are scarcely ever able to kill them. Their color is white, with a black band across their back and wings; and, when flying, their leader never ceases to make a cawing noise. They are very gawky in their movements when walking on the ground, caused by their long necks, giving their heads a deliberative nod with every step they take.

The Mandingoes are very attentive to their farming interests. They are, however, more given to trade than to manual labor. The leading vice of a Mandingo is avarice, which, by however much it is stimulated, the present state of the country affords him but little means to gratify. Nothing can be accumulated among themselves that war does not instantly dissipate. Nevertheless, they are quick and intelligent, easy to be managed by persuasion, and they offer to Liberia a more speedy prospect of assimilation and union than any other tribe with which I am acquainted. A strong moral advantage is already gained, from their being a reading and writing people, practicing a communication of ideas and an interchange of thought by means of the Arabic. They have a natural reverence for learning and mental superiority, and they never fail to respect it, whether it accords with their belief or not. No rudeness, no indecent and wrangling intolerance, was ever shown me during my stay among them. No difference of religion ever made them diminish the respect, attention, and hospitality which they conceived were due me. One of my Congo carriers is of the Baptist persuasion, and he used to make himself heard every morning, even to my own annoyance, by loud orisons. Still, our Mohammedan Mandingoes said nothing. It was respected as a prayer, and it was known to be a Christian prayer.

On the 19th of December, I visited Billelah Caifal, Kandah's native town. In size it is nearly as large as Musardu. The houses are in a better condition; but in all other respects it resembles the parent city—the narrow lanes, horse-stables,

gardens, etc. The town seemed densely populated, at least with children.

The next day we started from Billelah for our home, Musardu, visiting on our way another town, Yockkadu. This town is about a quarter of the size of Musardu, and similar in its arrangements, customs, and habits. The chief of this town, Vawfulla, proved to be very hospitable.

On Sunday, the 21st of December, my Boozie attendants grew impatient to return home, and even prepared to leave me. I gave them full liberty to go if they wished, since I did not intend to make the least move until I had finished my business. The sky had been so hazy as to prevent my taking any observations. The fine dust of the Harmattans, together with the vast volumes of smoke and cinders from the grassy hills and plains that were burning, rendered it a difficult matter to take observations. This was the cause of my delaying to return, and the consequent dissatisfaction of my Boozies, a people who are not willing to be kept from their homes any length of time. Chancellor, however, was enabled to appease their impatience by three yards of calico.

Having now exhausted the time, as well as almost all the means which had been assigned to carry out this expedition, I began to think of returning home; yet I must confess there was nothing more contrary to my wishes. Had it not been that family responsibilities demanded my return home, I should still, with or without means, have prosecuted my journey eastward—a direction which I have always had the presentiment contains the prosperity and welfare of Liberia.

(TO BE CONTINUED.)

SOUTH AFRICAN DIAMOND FIELDS.

THE "STAR OF SOUTH AFRICA."—Many great diamonds have romantic legends connected with them, and our "Star" is no exception. It was a considerable time in the possession of a Kafir and its owner was at last induced to sell it to Mr. Schalk Van Neikerk, who took it to Hopetown, and there disposed of it to Messrs. Lillienfield Bros., for \$55,000. This beautiful gem weighs 83½ karats, and, being of the first water, will, after it is cut, be one of the finest brilliants; it is of an irregular shape, and about the size of a small English walnut. The "Star" was visited by crowds, both in Port Elizabeth and Capetown, whence it was forwarded to England, where the owners were offered \$75,000 for it, but refused; they sent it to Amsterdam to be cut.

FURTHER DEVELOPMENTS.—One of the finest diamonds found in South Africa, weighing 47 karats, has been sent to England by

Messrs. Breder, Halket & Co., of Capetown, and it is not known that it realized a very satisfactory price, although by agreement with the purchaser the exact sum cannot be stated. Not only did diamonds of various sizes and quantities continue to be found, but new fields in an easterly direction were discovered. In the district of Jacobsdal, Orange Free State, it is stated that one was picked up which was valued at \$7,500. At Bloemhof, on the Vaal River, a diamond weighing 30½ karats, was found by a shepherd of Mr. C. Webber. This was sold to Mr. Allenburg, of the firm of Messrs. Alder & Co., Port Elizabeth; and others have since been obtained in the same territory. One large diamond sent to Port Elizabeth, weighing 23½ karats, was merely the fragment of a much larger one that was tested by a boer placing it in molten lead and then throwing cold water over it; the result was, of course, that it flew to pieces. A poor colored boy traveled all the way from "Pearl," near Cape Town, to the Orange River, and returned with a bag of stones, among which was a diamond of 2 karats, valued at \$60.

THE LAY OF THE LAND.—It has now been proved that the "diamondiferous" regions of South Africa are very extensive, and that they will be found to extend still farther in an easterly direction. The Campbell Territory, the Orange Free State, and the Trans-Vaal Republic, can now be styled Diamond Land, as well as Griqualand and the northern division of the Cape Colony. The town of Hope Town, 500 inhabitants, is about 600 miles from Cape Town, 30,000 inhabitants, and 400 miles from Port Elizabeth, 12,000 inhabitants. The division or country of the same name, as well as that of Colesburg, which adjoins it, include immense plains, apparently barren and sterile, sloping down towards the Orange River. A few farms in many places, and numerous dams have been constructed of late years. Griqualand, on the other side and around the junction of the Vaal with the Orange River, is also a barren, dry-looking country. The Orange Free State is bounded on the north and west by the Vaal River, to its source in the Drakensburg Mountains; and the Trans-Vaal Republic includes the regions north of that river, and on both slopes of the Mogeliesburg range.

THE GEOLOGICAL FEATURES of a portion of the South African diamond fields have been clearly ascertained, and it is to these we have to call your readers' particular attention. Nothing has been said upon the subject of whether or not diamonds have been really found in South Africa, for the excellent reason that the controversy is at an end, and Mr. Emanuel himself has been forced to say (letter dated May 13, 1869), "I am

very anxious to state that there no longer exists any doubt, in my mind, as to Cape Colony being a diamond-producing country." But that gentleman goes on to remark: "That diamonds should have been found there under such novel conditions, occurring in a soil which (according to Mr. Gregory's report and that of other geological authorities) differ considerably from that of all previous known diamond-producing soils, is no doubt startling. The fact of the matter is that there is a striking similarity between the Indian, Brazil and South African geology, so far as portions of their diamond regions are concerned. To the west of Vaal River, north of Backhouse, fourteen diamonds have been found under a ridge of metamorphic rock, consisting of porphyritic gneiss, amygdaloidal wacke and quartzose and crystalline sandstone, while near this place a conglomerate exists with agate quartz, &c., imbedded. (Dr. Grey, of Craddock, says:) "Mr. Gregory denies the existence of such conglomerate beds (formed of pieces of quartz mixed with ferruginous sand). About ten years ago I visited this place and was struck with the number and extent of these beds." He mentions also that Mr. Wyley, the geological surveyor, confirmed the fact concerning these foundations. Dr. Atherston, writing in the *Geological Magazine*, says he is able personally to contradict Mr. Gregory's statement *in toto*, and remarks that our rock foundations, our vast horizontal sandstones, capped and permeated by basalt, and in many cases our fossils also bear a great resemblance to those of India. He instances the striking similarity between part of the diamond country of Hindoostan described by Malcolmson, and the hills and conglomerate beds seen by Dr. John Shaw to the west of the Vaal River. Dr. Atherstone proceeds to say: "That from the great distance of the finding places apart, and their propinquity to the several river beds, which all proceed from the Drakensburg sandstone ranges, he has little doubt that on careful exploration the real source of the diamond deposits will be found far to the eastward. So far from the geological character of the country making it *impossible*, he maintains that it renders it probable that very extensive and rich diamonds deposits will be discovered on proper explorations." As it is, numerous diamonds have been found, although no systematic washing has yet been commenced.

A CHANCE FOR ENTERPRISE.—There certainly seems a fair field for energy and enterprise in this direction. A few weeks ago 200 diamonds were picked up on one farm on the Vaal River. The farm was purchased for \$10,000 by a party who intend to work it systematically.—*Port Elizabeth Correspondence Alta California*.

**TWENTY-NINTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF
THE MASSACHUSETTS COLONIZATION SOCIETY.**

PRESENTED AT THE ANNUAL MEETING, MAY 25, 1870.

COLLECTION OF FUNDS.—The most prominent event in our history the past year is the change in our agency for the collection of funds. The Rev. M. G. Pratt resigned his agency and closed his faithful and useful labors in our service October 27, 1869, the twenty-first anniversary of his appointment. The reason assigned for his resignation was that he could not expect to be physically able, especially during the approaching winter, to perform the labors which our agent ought to perform.

Mr. Pratt had made known his intention some months previously, and the providing of a successor had been made the subject of careful consideration and correspondence. The result has been the appointment of the American Colonization Society as our sole agent for the collection of funds. This arrangement was made in the expectation that it would prove more convenient, economical, and efficient than any other in our power; and our experience, so far, goes to confirm our hopes.

The formal "agreement," fixing the details of this arrangement, was officially executed in duplicate at Washington, February 21, and at Boston, February 23, 1870. Its outlines had been substantially settled by correspondence, and it had gone into operation, provisionally, some months before. The Parent Society had appointed the Rev. D. C. Haynes its District Secretary for Massachusetts, Connecticut, and Rhode Island. He commenced his labors in Boston, November 25, 1869.

No pulpit in Boston, or its vicinity, for which application has been made, has been refused, and for want of time some kind invitations to pulpits could not be accepted at present. Public meetings on Sabbath evenings have been held in the Bedford street Church, St. Paul's Church, Eliot Church, Boston Highlands, and Winthrop Church, Charlestown, which have received friendly notice from the press. Sermons have been preached and addresses delivered at monthly concerts for prayer in Congregational, Baptist, and Methodist Churches in Boston and Charlestown. In March the duties of his office called Mr. Haynes to spend a few weeks in Connecticut, after which his labors in this State will be resumed.

As a result of the year's work and these arrangements our Society is now out of debt. The Treasurer's accounts show—receipts, \$7,783.42; disbursements, \$7,774.65; cash in the treasury, \$8.77.

The Treasurer's books, from the beginning, in 1841, show receipts to the amount of \$209,626.04. Of this amount, sums received from the Parent Society, and expended in its business,

and sums received for and paid over to the Trustees of Donations for Education in Liberia, may constitute one-tenth. Of the other nine-tenths, many thousand dollars have, by mutual understanding, been paid by donors, executors, and administrators directly to the treasury of the Parent Society at Washington, and there placed to our credit. The remainder, except the balance of \$8.77, now in the treasury, and so much as has been needed for domestic expenses, has been paid over to the Parent Society, or expended in its business by its order.

EMIGRATION.—Thirty families, comprising one hundred and forty persons, residents of Plymouth, N. C., have just applied to the Parent Society for passage to Liberia next fall. They are represented as industrious and pious, and desirous to better their own condition, and to help to elevate Africa. They are self-moved in their application, as were the nine hundred other applicants whose names were already on the Society's books.

The Society asks, "Shall they go?" They cannot, unless the friends of Africa and the African race furnish the means. Since the war, donations have not kept pace with applications for passage, and the Society's invested funds, accumulated in former years, are very nearly exhausted. The excess of expenditures above receipts was, in 1866, \$25,000; in 1867, \$32,000; in 1868, \$6,681.25; in 1869, \$7,143.42. Total in four years, \$70,825.67.

The confidence with which the Society appeals for the means to carry on its work is encouraged by the progress made in organizing public sentiment for future action. The arrangement for Massachusetts, Connecticut, and Rhode Island, Rev. D. C. Haynes, District Secretary, has already been mentioned; Rev. J. K. Converse, of Burlington, Vermont, holds the same office for Vermont, New Hampshire, and Maine; Rev. B. F. Romaine, of Columbus, for Ohio, and Rev. George S. Inglis, of Greenville, Bond county, for Illinois. In Ohio an Auxiliary Society has been formed, of which Bishop McIlvaine is President, and many of the most influential citizens of the State are members. In New York, New Jersey, and Pennsylvania, the organizations appear to promise greater results than for many years past.

LIBERIA.—His Excellency, Edward J. Roye, was inaugurated as the fifth President of Liberia, January 3, 1870. He was born in Newark, Licking county, Ohio, February 3, 1815. He fitted for College in the High School at Newark, under Salmon P. Chase, now Chief Justice Chase, and was for three years an undergraduate of the University at Athens, Ohio. He sailed from New York for Liberia May 2, 1846, arrived June 7, and soon entered into business. As a merchant, he has accumulated property more rapidly, perhaps, than any other Liberian. He was the first to export Liberian goods in his own vessel to

Europe and America. He was Speaker of the House of Representatives in 1849, and Chief Justice from 1865 to 1868.

Among the most important measures of his administration is "the establishment of an efficient and practical common school system, to reach in its operations beyond our settlements, and embrace the numerous aboriginal population under our jurisdiction." A law has been enacted creating a Commissioner of Education for each county, and Rev. G. W. Gibson has been appointed to that office for Mesurado. There have been laws providing for schools in the several settlements for many years, but the liberality of the several Missionary Societies has been such that the people have learned to rely upon them, and the schools have been mostly in their hands. Many of the most intelligent Liberians have felt, for some years, that the public welfare required such a movement as that now attempted.

LIBERIA COLLEGE.—President Roberts continued in the United States till November last, when he returned in the *Golconda*. In the work of raising funds he was cordially aided by the Rev. Dr. Orcutt, Travelling Secretary of the American Colonization Society. The interest in the College, excited by their joint labors, promises to be permanent and extensive. As a specimen, the Constitution of the Ohio Colonization Society, recently formed, makes "contributing towards the more efficient working of the College of Liberia" one of the objects of its existence and labors.

The annual examination, November 30, in Latin, Greek, Arabic, Algebra, Geometry, Trigonometry, Surveying, Mental, Moral, and Natural Philosophy, Logic, and History was pronounced highly satisfactory. The present academical year opened February 1 with fifteen undergraduates, and the Preparatory Department full. Applications for admission from promising students needing pecuniary aid were more numerous than the funds of the College would enable it to meet, and they are constantly increasing.

RELIGIOUS.—The religious interests of Liberia demand special and grateful notice, though our information concerning them is not so full as is desirable. We learn, however, that some time in October last there was a remarkable revival of religious feeling and activity in all the churches at and around Monrovia. Early in November, one hundred and thirty conversions had been counted, and the work was still in progress. Of the converts, an unusual proportion appear to have been young men of the highest standing and intelligence. Among them are mentioned a son of President Payne; a son of Ex-President Warner; a son and two daughters of Gabriel Moore, a leading merchant; two sons and three daughters of Ex-Attorney Gen-

eral Payne; a graduate of Liberia College and nearly all the undergraduates who were not previously church members.

This, however, was preceded by a revival interest and activity in some of the settlements up the river, and conversions among the natives. In that region, the movement commenced as early as August, and seemed to be connected with an extensive desire of the natives for missions and schools. One chief of a tribe is mentioned among the converts. And even this may not have been the beginning.

It must have been some four or five years ago, that members of the different churches in Monrovia formed the "Union Missionary Society," for the establishment and support of missions to the heathen. They soon established, and still maintain, a mission at Vonsua, the trading station of the Veys, Mandingoes, and others from the interior, about fifteen miles from Monrovia. They maintain there a single missionary, who teaches school during the week, and preaches on the Sabbath. Other missions in and near Liberia have been planted, and are sustained by Missionary Societies in the United States, but this is Liberian in its origin and whole character. The spirit which produced and has sustained it has been growing and spreading, and, along with it has been an increasing desire among the heathen natives for missions and schools, which seems to have produced its natural effect on their Christian neighbors. How these things are connected with each other it is impossible to say, but they all seem to belong to one general movement, which is full of promise both to the civilized and heathen population.

The latest enterprise of this kind, of which we are informed, will prove of vast importance if its progress is as favorable as its opening. It is the establishment, in January last, of a mission school at Toto-Korie, about ten miles east from Boporo, and ninety miles inland from Monrovia. Boporo and Toto-Korie are the residences of Momoru, king of the Condoes, and the most powerful chief in that part of Africa. In his boyhood his father, the celebrated King Boatswain, sent him to Monrovia, where he learned something of civilization, and so much of letters that he can spell out some easy words. At the opening of the school he made an encouraging speech, and placed his own and his brother's children in it. The school was established by Rev. G. W. Gibson, who is a missionary of the Protestant Episcopal Church, and Commissioner of Education for Mesurado county. Professor Blyden, of Liberia College, took a principal part in the opening exercises.

The occupation of this point is the more important, as the great highway of commerce has now been explored by Liberians to Musarda, in the Mandingo country, nearly one hundred miles beyond Boporo. The chiefs on the way were very

reluctant to permit the exploration, but the overpowering influence of Momoro opened the way for the explorers.

These are only specimens of the facts that might be adduced, showing the facilities which Liberia affords for the diffusion of Christianity in Africa, and the Christian influence which Liberia is actually exerting. To increase those facilities and that influence is now one principal object of our labors. For this purpose, as well as for their own good, and that of their posterity, multitudes of colored Americans wish to emigrate to the land of their ancestors, and we ask the pecuniary means of giving them the assistance that they need.

CONCLUSION.—In concluding, it is our sorrowful duty to record the death of one of the corporate members of this Society, James C. Dunn, Esq. He was a member of the Board of Managers, faithful in official duties, wise in council, and generous in action, from 1845 to 1865, when he declined re-election. Of his decisive agency, at a time when it was indispensable, in securing the freedom and emigration of one hundred and forty-one slaves in Mississippi, mention is made, without naming him, in the beginning of our Eighth Report.

It becomes us also to record our gratitude, that all the officers of the Society have been preserved, and are graciously permitted to enter upon the labors of another year.

From the Boston Traveller.

THE FUTURE.

The *Philadelphia Gazette*, in alluding to the sensational rumor, that there was likely to be a secession of the Maryland Colony from the Republic of Liberia, has some very sensible remarks on the future of that Republic, and of the colored man in this country, which have our hearty indorsement. It urges that the abolition of slavery, and the complete enfranchisement of the blacks in this country, so far from interfering with the ultimate prosperity and growth of Liberia, as some have argued, will have the very opposite effect. The more the colored people of America are improved in their political and intellectual and social positions in this country, the more deeply will they feel the disabilities which must forever hang around them here, preventing them from becoming the absolute equals of the whites, and the more deeply this is felt, the more anxious will they be to emigrate to a country where all disabilities will be removed, and where nothing can interfere with any measure of improvement and elevation to which they may aspire.

It may not be in this generation, but the time will come when the colored men of the United States will be as anxious to emigrate to Africa, as the Irish and Germans and Northmen

are now to emigrate to America. And for the same general reason—to improve their condition in life, and to secure an open and hopeful field for their children.

This will be, notwithstanding any and all laws which may be made by the United States to improve and elevate the colored people, and to make their position as nearly equal with the whites as possible. No law can ever make black white, and no law can ever make the colored man in this country what he may be in Africa. And this some of the most intelligent of our colored people are beginning to see and feel. It will require time and reflection to bring the mass even of the more cultured ones to this conclusion; but we are confident that they will gradually come to this and will wish to emigrate, not for the benefit of the whites—for it will be a serious loss to them—but for the benefit of themselves and their children.

From the Christian Recorder.

ANNEXATION OF LIBERIA TO THE UNITED STATES.

MONROVIA, May 17, 1870.

REV. B. T. TANNER—MY DEAR FRIEND: I see by the "Recorder," of March 31st, that you think very favorably of the annexation of Liberia to the United States. This I think you would not do, if you knew the exact state of the case. Allow me, then, to say a few words on this subject, and to state some facts, of which, perhaps, you are not aware.

The feeling here in favor of annexation exists only among a certain class, by no means numerous, and yearly growing smaller and beautifully less, who do not endorse the *Negro's Creed*. No black man, who is not the tool or dupe of this class, entertains any such feeling.

More than three years ago, when the question of the negro's proper place and mission in the land of his fathers was first mooted, this movement was foreseen and predicted by the friends of progress and of the negro race.

Our motto of State indeed declares that "The love of liberty brought us here;" but there are those among us who have outgrown this sentiment, and would fain substitute for it some motto which more fully and truly states the present motives and ends of all true Liberians, viz., love to God and our race, with the relative duties therefrom arising, and the building up a negro nationality—a black civilization and Christianity, the end for which we labor. From this stand point we desire to make the most of our new home; but from no other.

Annexation would doubtless increase our material prosperity, and enhance our creature comforts, but it is to be feared that it would depreciate our manhood, and diminish our self-respect

and self-reliance. Just so in the days of slavery, stupid and worthless slaves run off by the underground railroad, finding themselves incapable of self-support, used to return to "*Old Massa*" and beg to be again annexed.

Bah! even the thought of annexation makes one feel dog-gish, and disposed to bark and whine.

You say, "Just such a place as Sierra Leone is, Liberia must be." But do you know, my friend, that black men, impelled by a desire to escape from the rule and pupilage of the white Saxon, and live in a country governed by negroes, are even now emigrating from Sierra Leone to Liberia? There are a number of these here in Monrovia, and they are to be found in all our sea-board settlements. Be assured, my friend, nothing will satisfy black men but just such conditions of life and society as white men enjoy. Black — may wag grateful tails and bark joyously and jubilantly over such rights and privileges as the XVth Amendment gives to American negroes, but when the point of true manhood is reached, such gifts lose their power to charm.

Your arguments in favor of annexation, on the ground, that it would be advantageous to the United States, are perhaps sound and quite satisfactory, when viewed from your standpoint as a citizen, though a recent one, of the United States. But how about it, when looked at from our side?

Will it pay us, in a pecuniary sense, to have our country drained of its resources to enrich the United States? Will it pay us mentally, morally, and physically, to be overrun by a horde of third and fourth-rate white men, of doubtful moral status, and of (for this climate) inferior blood, whose influence will tend at once to corrupt our morals, demeliorate our blood, weaken our physical constitution, and thus impair our mental vigor?

Again you say, "Both countries would be blest. . . . America would give her institutions, her religion, her spirit, her life to Africa."

Very good as to the institutions and religion, but we have these already. And as to her spirit and life, we do not want them; and if we did, the laws of climate and race would not suffer us to have them. A temperate zone civilization would be an absurdity in the tropics. The arduous, almost ceaseless physical labor necessary for the support and comfort of life in the one, is not needed in the other, hence I believe that a tropical civilization will be found the best for the development of man, because it will give more time for mental and moral improvement.

Now, my dear friend, pray let us alone. *We* are striving to do a certain thing, viz., to build up a negro nationality. *You*, in

the United States, are doing quite a different thing, for whatever you may wish, you cannot do the work we are attempting, on your side of the Atlantic.

You may do great things for yourselves—the colored people of the United States, indeed great things have been done and are now doing for them; but whatever you have done or may do, cannot greatly benefit the negro in Africa—cannot settle the question of the capacity of the black man. This question can be settled only by the efforts of the pure negroes, in their aboriginal home, self-sustained, self-ruled, and self-directed.

I do not think you will understand my positions in this letter any more than we understand yours. Our points of view are different and conflicting, but let us each endeavor to work for God and humanity, each in his own chosen field, without let or hindrance from each other.

Yours,

†

CORNER STONE LAYING IN GRAND BASSA COUNTY.

LETTER FROM REV. ALEXANDER CRUMMELL.

BUCHANAN, LIBERIA, *March 2, 1870.*

At the request of the rector, wardens, and vestry of St. Andrew's church, I have come down here to lay the corner stone of their church. The ceremony took place last Thursday, the 24th. Failing to secure a direct conveyance by sea, I took the overland route; and thus have seen for the first time a few things, and met with some incidents which, perhaps, may interest you.

SPIRITUAL DESTITUTION.—I left Monrovia on the 29th, and paddled up the Messurado river some eighteen miles to its head. For nearly half its length it is quite a wide river, but gradually narrows its channel, until it becomes a tiny creek, with hardly sufficient room for another canoe to pass. We reached Reubensville, a small trading town, about 11 o'clock at night. Late as it was, and although every body was aroused from sleep, yet the very first question after the customary salutations was, "Ah, Mr. Crummell, what is the reason our Church don't send missionaries to preach to us traders in the country?" The young man who thus addressed me acted as sexton when I organized Trinity church, Monrovia, in 1853, and has ever since been connected with the Episcopal Church.

He represented to me that Liberian traders were residing in factories all around him, and that natives of various tribes, and Congoes in large numbers, and villages, clustered about these factories; but that month after month passed away, and nobody came to preach to them. "Every Sunday," he added, "we can gather a good Sunday-school of Liberians and natives,

and give you a good congregation. Send us a missionary: let him live here, or at some other town; and give us one Sunday, and take another factory another Sunday; and in this way keep us from living like heathens, and let us feel that we are yet Christians!"

We rose Sunday morning before sunlight, and crossed the "Old Field," a level plain of four miles, which separates the Messurado from the Junk river. Here we came to a country intersected on every side by little tiny creeks, natural canals, if I may so term them, running for miles in every direction. I have never seen such a country in America. The only thing any way resembling it, that I now remember, are the meadow lands of Wiltshire, England, with their numerous rivulets and water-courses: only this land is a low, marshy country, abounding in standing pools, with the rankest vegetation, passing beyond the lowest banks, and shooting up in the most luxuriant forms even in the middle of these streams; the bamboo, the palm, and other tropical trees, overshadowing the streams, giving indeed continuous shade, but shutting out every particle of air.

RELIGIOUS SERVICE.—After a few hours' ride in our canoe we stopped at the house of Mr. G——, who has taken up his residence in this almost desolate region for the purpose of trading. After our toilet duties, and a most welcome breakfast, I asked permission to hold Divine service, which was most gladly given. I found here two married couples, Liberians, and four single men, and children; two native chiefs and their dependants and boys: but all speaking English. Both of the women were members of churches. One elderly man was a deacon in the Baptist communion. I used the Sentences, Exhortation, Confession, and Morning Prayer. We then sang a hymn—"Come ye that love the Lord," &c., and preached to my mixed congregation of Americans and natives—sixteen of us, from 1 Timothy, 1-15: "This is a faithful saying," &c. I have every reason to believe that my exhortations had due effect; for, soon after service, all the men came to me in the yard for conversation.

NATIVE TRIBES DESIRE SCHOOLS.—I found the *native* men interesting persons. They come from the *Gibbi* country, a people kindred in blood and language to the Bassa people. They live in the hill country, two days' walk from the coast; and my host informs me that they are a most enterprising, thrifty, and industrious people. On a recent trading visit to them, the king of the country begged him to get an American teacher for his people, and offered to build a house for the teacher and the school-room. This fact is now getting to be a common one in all our neighborhoods. I know of some four native kings

who are ready to build school-houses and dwellings for teachers, if teachers are sent to them. So constant has been our intercourse with native tribes, and so strong the influence we have exerted among these people, that they have become saturated, if I may use such an expression, with our civilized habits, customs, ideas and feelings: and there is an indefinable and pervasive desire extending through many tribes, quickening the pulsation of divers kings and headmen; not indeed for the Gospel, but for something elevating; and, first of all, it expresses itself in the earnest call for schools and teachers.

We spent the afternoon and evening in singing psalms and hymns. At bed-time I read God's word, gave an exposition and prayed, and then retired for a few hours' rest. A little after midnight I was called up, and we resumed our journey to Junk; for a few miles the scenery, seen by moonlight, was exceedingly wild, and the banks of the river in many places high and thickly covered with trees of a large growth. The river is famous for fish, and contains the largest oyster banks in Liberia.

TREACHERY OF A HEADMEN.—We reached Junk between 9 and 10 o'clock. At about 2 I started again up a third river, the Farmasetta, and travelled until 10 o'clock at night, without seeing a single civilized man or habitation, and meeting with but one canoe. This river, like the others, although at first broad, soon runs down to a single watercourse from 15 to 26 feet wide. Our journey ended at a rude country town, where I met a hospitable headman, who gave me a little house about 9 feet wide to sleep in, and a very hard bed to lie upon. Before I retired, however, his people brought me boiled rice, two boiled eggs, and a chicken, *fried* in palm-oil, which tasted to me better than any fowl I ever ate before in my life. After a good night's rest I rose early to start for Bassa. But my *hospitable* host of the last night proved a rogue in the morning. Although paid beforehand to carry me in a hammock, he deceived me, and left me, carrying off the four hammock-bearers. Although quite lame, nothing was left for me to do but to pursue my journey on foot. At a short distance from the town I came upon factories of Liberians, some of whom I knew. Two miles farther on I reached a mission station and chapel, and remained a brief time to see the opening of the school. From this place I had six miles of hard travel on the beach, in the burning sun, to Little Bassa. And here, tired, faint, almost exhausted, I reached somewhat of an oasis.

A CHRISTIAN CHIEF AT LITTLE BASSA.—Little Bassa is the centre of a large section of the Bassa tribe. Its towns cluster in this neighborhood to a distance of ten or fifteen miles, with a population of from ten to twelve thousand people. Right

here on the seaboard, perched upon a striking elevation, is the residence of L. K. Crocker, the son of the former king. Mr. C. is a civilized gentleman, residing in a commodious frame dwelling, with his people in their native huts and towns dwelling on every side around him. I was exceedingly wearied when I reached this station, and staggered up the hill with no little difficulty. The first person I met was Mrs. Crocker, an active, stirring little woman, with the brightest eyes and the cheeriest looks. On enquiring for Mr. Crocker, she directed me to the next building, his blacksmith's shop, where I was met by a short but rather stout man, who addressed me in a most courteous manner, in the plainest English, and invited me to his house.

Mr. Crocker was a pupil of the Rev. Dr. Savage, when many years ago he was a missionary at Mount Vaughan. He speaks of his old master with warm affection and grateful respect. Mrs. Crocker is a Massachusetts woman. They have three children. After leaving Mount Vaughan, Mr. Crocker became a Baptist, and was employed until the commencement of the late civil war as a missionary teacher. Being the son of the late king, and himself the chief personage in the neighborhood, his word is law among all the great chiefs, and his authority undisputed. His influence for Christianity has been great, and numbers of his people have been converted. At an evening service I held here several of the native Christians were present, and listened with attention to the remarks I addressed to them. Mr. C. preaches to his people every Sunday, and has a congregation of from fifty to sixty persons—natives.

GRAND BASSA.—Mr. C. kindly procured me four hammock-bearers; and we started an hour or two after midnight for Grand Bassa. The bearers were fine, strapping fellows, who ran all the distance down—say twenty-seven miles—in six hours. Passing through Edina, I got a boat from that devoted layman, who is a pillar in the Episcopal Church in Liberia, Mr. John Crusoe, and reached Rev. Mr. Wilcox's house Wednesday morning about nine o'clock.

LAYING THE CORNER-STONE.—On the following morning, about noon, the people of Buchanan assembled on the ground, kindly given by a liberal and wealthy layman of our Church—Mr. S. Horace. The site is the spot where a most decisive battle was once fought between the Liberian settlers and the Bassa natives; and the corner-stone was laid in the very identical place where, in that same battle, Taplin's head, the man who led the heathen hosts, was cut off, during the fight, by an American settler. A daughter of that valorous American was present at our exercises. How strange are the ways of God!

GENERAL INTEREST MANIFESTED.—Great honor was shown us by the people of Buchanan and the neighboring villages. All the merchants, both Liberian and foreign, closed their stores, and gave us their presence. Seats were provided for the large assemblage, and we were canopied over, in two beautiful aisles, by the graceful, long-stretching leaves of the palm. The services were held at a desk placed near the corner-stone, where we were surrounded by the leading ministers of the various denominations, who rejoiced with our joy, and by the chief men, judges, and magistrates of the county. The singing was unusually good, and sounded finely in the open air, aided by the deep bass of the neighboring ocean. At Mr. Wilcox's request I laid the corner-stone, and then I delivered an address to the large assembly.

On Sunday I preached for St. Andrew's congregation, and I was glad to see the presence of many leading persons in the community at this church—merchants, judges, and foreign residents. At noon I visited, on request, the Methodist church, and addressed the Sunday-school, and afterward the Episcopal Sunday-school. Wednesday, March 2d, I preached again for St. Andrew's people. The rest of the week I spent in visiting the river settlements, and looking after some of my former Mount Vaughan students. One I found here district attorney; another a merchant.

FAVORABLE IMPRESSIONS OF BASSA COUNTY.—I have been exceedingly pleased with my visit to Bassa County. The people are all alive with thrift and energetic activity. I noticed that although much wealth has been accumulated here, the people retain great simplicity of manners. But few servants are employed in the leading families, and mothers and daughters are content to do their own work. The wife of one of the leading merchants has herself opened a coffee farm on the Benson river, and, unassisted by any one, built her own house, where she spends most of her time coffee-planting. I found some of the most prominent citizens in the Sunday-schools, superintending or teaching. The chief patrons of God's work are rich men here—not patrons, but stewards of God, and, when called upon, they willingly give four or five hundred dollars for a good work and God's glory.

CHURCH AND SCHOOLS.—The schools are in a good state. Mr. Wilcox's parish school is well attended—nay, overcrowded—in a small school-room; and Mr. Blyden, his school-master, is both intelligent and painstaking. I was glad to hear Mr. Wilcox well spoken of by the good and holy. I have found in Bassa County not a few civilized natives living Christian lives: *two* men of standing and influence; and quite a number gathered in, with our Liberia children, in day and Sunday-schools.

Several are members of churches; a few are married to Liberian women; *one* I found a teacher in a Sunday-school. There are several native boys in Bassa, learning trades—cabinet-making, carpentering, tinner's trade, and blacksmithing.—*The Spirit of Missions.*

APPEAL FROM AN AFRICAN CHURCH.

A letter has been received by Rev. Thomas S. Malcom, dated New Georgia, Liberia, West Africa, March 9th, 1870, from an African church composed of recaptured slaves. While the slave vessels were on their way across the ocean, they were captured by American men-of-war, and the slaves were rescued, and landed on the shores of the friendly Republic of Liberia. The settlement of New Georgia is on the St. Paul's River, a few miles from Monrovia. The letter contains an earnest appeal for Bibles, hymn books, and Sunday-school books.

"We take pleasure in writing you these few lines, hoping that when they reach you they may find you in the best of health. As an African Baptist church, we feel it to be our sincere duty to write you thus, our church having not been noticed for a number of years, and this being an African station, knowing that whenever any aid or appropriation is made, it is for the African Church to bring the heathen out of darkness into the light of the Gospel. We heard, in 1868 and 1869, that there has been some appropriation made, and we have been overlooked, therefore; we being informed that you are the proper one from whom we should gain information, we as a poor African church deem it to be our duty to write you, hoping that you will kindly oblige us by writing us a letter by the next mail. Our church has one hundred and forty members, and out of this number there are about eight Americans. There are scores of little children who have an interest in going to school, but there is no appropriation being made for them as Baptist children. We have actually been slighted in this respect. We have the word of God preached to us by Brother Thomas Early, who has been preaching to us for over twenty years, without any aid whatever. Therefore we beg that some notice be taken of our church by the new inaugurated Board. We wrote you by the last sailing vessel that left this port for the United States. We wrote to you for some books of any description, for the use of our Sabbath-school. We also ask for the use of Bibles and hymn books, and a church manual for the use of our church. Should we receive an answer quite satisfactory, we shall be thankful of the notice that will be taken of us. We hope that you will pardon all mistakes, being from an African Baptist church and not being well acquainted with the English grammar. Done by order of the church."

We feel assured that this urgent appeal will not be in vain. The facts presented must move Christian hearts. How wonderful has been the providence of God! Rudely torn by wicked men from the homes of their childhood, they were rescued from bondage, and landed amidst a Christian people of their own color and on their own continent. The American Colonization Society was organized to aid those of African descent who wish to go to the land of their fathers, by furnishing a free passage, providing provisions and shelter for six months, and furnishing good farming land. Hundreds of freedmen desire to embark for Africa, and there aid in building up a Christian nation, and the applications for passage far exceed the means placed at the disposal of the Society and its auxiliaries. Would it not be a noble work for the freedmen to give the Gospel to Africa? The Macedonian cry comes across the ocean from their brethren in Africa, "Come over and help us!" What better thank-offering could be made by pious freedmen, for their wonderful deliverance and elevation, than to arise with one accord and resolve, by God's blessing, to achieve the regeneration of Africa?—*The National Baptist*.

From the New York Observer.

BARLINE COUNTRY.

Mr. W. Spencer Anderson was lately commissioned by the Liberian Government to attempt a journey inland on the left or southeast bank of the St. Paul's River. In eight days from Carysburg he ended his tour at the capital of the Barline country, being then four days' journey from Musardu. Professor Blyden writes, concerning the fine mission field it presents, as follows:

MONROVIA, July 8, 1870.

DEAR SIR: Mr. W. Spencer Anderson, who headed an expedition about two months ago for the Barline country, has just returned. He reports the country as populous and wealthy. He reached Polaka, the capital of the Barline country, a journey of eight days from Carysburg, and four days on this side of Musardu. He reports the people everywhere as exceedingly friendly and hospitable, and sedulous in cultivating the soil, planting even on the tops of the mountains. He entered a region of country where a civilized man had never been seen, and where the people could form no idea of the sea. They wondered at his coming so far to see them. He entered into treaty stipulations with them, and when he was returning home, he had not sufficient carriers to bring in the presents with which they loaded him for the Government, in the shape of bullocks, ivory, cloth, &c.

Polaka, the capital of the Barline country, is a very old town, parallel-

ogram in shape, and inclosed by a wall built of stone and clay, six feet thick and eighteen feet high, surmounted over the gates by watch-towers, where guards are regularly stationed. In all the native wars Polaka has never been taken, and, without the aid of artillery, it would give a civilized force considerable trouble to take it. The people in the Pessa and Barline countries are entirely pagan. Mr. Anderson did not see a single Mussulman, not even a priest, in any of the large towns: quite an unusual thing for this part of Africa. Here is a field, then, entirely open to the Gospel. Is there no Society in America willing to enter it? The King of Polaka gave Mr. Anderson his son to be brought in and educated. I suppose that there is no other portion of Africa where the people, in a purely heathen condition, are so accessible, and there is no other part of the world where civilized settlers would have less trouble. Mr. Anderson advises the planting of a settlement at Polaka as soon as possible. The Barline country seems to supply a much more convenient route to Musardu, free as it is from the interference of the semi-civilized Muslim.

When our brethren in America get ready to return home, as many no doubt will before long, they will be at no loss for beautiful and prolific lands on which to locate themselves. The interior of Liberia is now better known to us, and more accessible, than it has ever been. God is preparing the country for its rightful owners, now in exile. They are coming. "They will come as the leaves come when forests are shaken."

Yours, gratefully,

EDWARD W. BLYDEN.

CHARACTER OF EMIGRANTS AND THEIR INFLUENCE.

With pleasure we give the following extract from a business letter from Henry W. Dennis, Esq., General Agent in Liberia of the American Colonization Society, and a prominent, enlightened, and, in every way, reliable citizen of that Republic.

The friends and advocates of emigration will be encouraged by the just estimate presented as to the *quality* of the nearly two thousand emigrants sent in the Colonization ship "Golconda;" and what Christian can contemplate, without joyous emotions, the missionary influence which the settlers are stated to exert upon the African tribes? The magnanimous work of the Society will be energetically prosecuted, and numbers of the native youths will continue to go forth among their countrymen to communicate a knowledge of the most useful arts, and to teach the precepts of a pure religion:

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, May 28, 1870.

MY DEAR SIR: In respect to the mental culture and industrial habits of the great body of emigrants sent in the Golconda, they are equal to

the great body sent in former times. If Liberia has grown and prospered, if her citizens are making any progress in agriculture, in commerce, in literary attainments, and in the different branches of industry, it has been from just such materials that the Society has always been sending to this country. And, as ignorant as the Southern emigrants have always been regarded, I think I can with truth say that the strength and backbone of Liberia is mostly in those from the South. I do not claim for them high literary attainments, but for practicability, industry, fortitude, and enterprise they, as a general thing, will bear no unfavorable comparison with the generality of those who have come from the northern States. I make these remarks because I have often heard some of our northern literary men here speak disparagingly of southern emigrants, as being unfit for citizenship in this Republic.

Whatever views may be entertained by others, Liberia has been benefited by emigration. And from my experience and observation, since 1851, the most successful civilizers and evangelizers of the heathen around and among us are the Christian emigrant families. Numbers of native children come to reside in these families; they learn civilized habits and customs: they are taught trades and other useful branches of industry, and, by the time they arrive at manhood, they are so thoroughly civilized as to have no disposition to return home to their people or to adopt native habits. They work at their trades, attend the churches, and there are some who are teachers in our Sabbath-schools. They are educated in the practical concerns of life, and are, by far, more honorable and useful in our communities than a large number of those native youths who have been trained and reared in the mission schools. There they learned only out of the books, and many, no doubt, made good progress, but on coming of age, and not having been taught to work with their hands, nor learned any of the useful trades, not a few of them go back into heathenish practices, and live a heathenish life.

While I have no disposition to say the least in disparagement of our missionaries in their efforts to evangelize heathens, still I feel satisfied that the most that has been done effectually in this matter has been by the emigrant families sent to Liberia from time to time. I therefore adopt the remark I have lately seen in a printed sheet, that "Christian emigrants, permanently located, can best evangelize the continent of Africa." And I would regard it as unfortunate for Liberia and for Africa if emigration from the States should be stopped.

I am, sir, yours, very truly,

H. W. DENNIS.

THREE CHURCHES ESTABLISHED.

The author of the following letter was well known in Mississippi and Louisiana as a successful minister of the Methodist Episcopal Church. After mature deliberation he chose to remove to Liberia, and embarked as an emigrant by the *Golconda*, May, 1868. His friends, and those of the mission work in

Africa, will rejoice to know that the Divine blessing continues to attend his efforts in the enlarged field of labor which he voluntarily sought in the land of his ancestors:

LETTER FROM REV. HARDY RYAN.

LOUISIANA, ST. PAUL'S RIVER, *April 20, 1870.*

DEAR SIR: There is a great work to do in this long-neglected and benighted land. A heavy cloud of darkness and superstition hangs over Ham's long-degraded sons and daughters. They know not the true and living One, but bow the knee in blind adoration to unknown gods—to the "devil bush," the "gree-gree bush," and to idols made by the hands of men.

By the blessing of the Almighty, I think I shall be able to break at least one link of the chain that holds so many of the poor heathen in Satan's bondage. They are crying for help daily. They say they want to know the way to Christ and life everlasting. They are asking for ministers to come and churches to be raised among them. Oh! the harvest is ripe, but the reapers are few. Who will come to bleeding Africa's aid?

I have established a church at Robertsville, calling it Shiloh, and one at Heddington, naming it Mount Zion Church. I also established a church on the 17th instant at Crozerville.

I hope you will continue to send me papers, as I love to read the news from the land of my nativity.

I remain, your brother in Christ,

HARDY RYAN.

PRESIDENT ROYE.

President Roye and Hon. Hilary R. W. Johnson, Secretary of the Interior, of Liberia, who left Monrovia June 10, on the British mail steamer for Liverpool, were among the distinguished guests present at the festival given on the Fourth of July by Minister Motley in London. It is said that "they were treated with the respect and consideration so justly their due" on that occasion. They have since had a long interview, accompanied by that zealous friend of Africa, Gerard Ralston, Esq., with the Earl of Granville, Secretary of Foreign Affairs, respecting the boundaries of the northwest territory of Liberia, for several years in dispute between the two Governments.

President Roye and Secretary Johnson arrived at New York, July 13, on a visit to this country.

FROM LIBERIA.

Our General Agent in Liberia, Henry W. Dennis, Esq., in a letter dated Monrovia, July 7, 1870, says: "From letters to me from Mr. J. B. Munden, at Brewerville, and Mr. Alonzo Hoggard, at Arthington, I learn that the emigrants at those places were still doing very well, having only, occasionally, chills. Yesterday I saw Cooper Bowen, from

Brewerville, who informed me that all were quite well, and that they had put down 'oceans' of potatoes and other things since I was there last."

We learn that Vice-President Smith and Mr. Dennis were about to proceed to Cape Palmas to endeavor to arrange the difficulties growing out of the appointment of one or two unpopular persons to Government offices at that place.

The coffee crop is said to be unusually large this season.

ITEMS OF INTELLIGENCE.

CANDIDATES FOR THE MINISTRY.—Rev. G. W. Gibson, rector of an Episcopal Church at Monrovia, says: "The candidates for the ministry, studying with me, are getting on satisfactorily. One of them, Abijah Francis, is a beneficiary of the fund raised by the Rev. Dr. Dyer, and promises well. His studies are Latin, Greek, History, sacred and profane, with Pearson on the Creed. The other beneficiary of the same fund, William Brunot, a young prince from the interior, is making satisfactory progress in learning our language and in his studies. The other two students for the ministry, Mr. Nathaniel Doldron, Jr., and Mr. T. Anderson, have been pursuing their studies regularly, at the same time sustaining themselves by their own efforts, with such aid as they have been able to get from their friends here." •

LIBERIA PRESBYTERIAN MISSION.—Rev. H. W. Erskine writes from Clay-Ashland, June 7th, of his visit to Robertsport, where he found one of the students for the ministry zealously engaged in keeping together the little band of Presbyterians after the death of Rev. Mr. Ellis. One was admitted to the church on profession of his faith. While there Mr. Erskine obtained six Americo-Liberians and one young Vey prince for the Alexander High School. At a late meeting of the Presbytery at Clay-Ashland, Mr. R. M. Deputie and a Mr. Flournoy of the Baptist Church were licensed to preach the Gospel. Mr. Flournoy has been engaged in proclaiming the Gospel in a number of villages about ten miles from the town where Presbytery met, and not without some marked tokens of success. He will continue his labors in the same field. To the church at Clay-Ashland four adults have been received on examination, and one infant baptized. The day-school at Monrovia was well attended.—*Presbyterian Record*.

THANKS FOR BOOKS.—The following extract is taken from a letter written by a colored Presbyterian minister at an inland village in Liberia, and enclosing a draft for ten dollars: "We thank you very much for the books sent us some time ago, and now send back to the Board, by this opportunity, our littleittance. It is contributed freely, with the prayers of your obliged beneficiaries in Africa. When we stretched forth our hands and asked for help for our Sabbath-schools, you answered us immediately by sending us two valuable Sabbath-school libraries of one hundred volumes each. We cried for light, and light came, and what an invaluable light it has been to old and young! Those books, so plainly written, so well printed, and so full

of the truths of the Gospel of Jesus Christ, have been read by hundreds, and have done much good among our people. Many of these have obeyed the Gospel call, and have passed from darkness into marvellous light.—*Ibid.*

REVIVAL AMONG THE RECAPTIVES.—A remarkable revival of religion throughout Liberia has been experienced. Charles P. Johnson, (formerly of Philadelphia,) in a letter dated "Crozer ville, Carysburg Road, Montserrado county, March 23, 1870, says: "We have been visited with the greatest revival of religion that has been known for years in Liberia. After visiting and blessing our Americo-Liberian population, it is now among the recaptives. They have gone out from among us, and started meetings on their 'own hook,' and their labor has not been in vain. It touches one's heart to hear them cry out, 'Daddy, I want you to come pray wid me. I want to sabby, (that is, 'understand,') God palaver.' It would touch a heart of stone to hear those converted exhort others to flee from the wrath to come. We are striving to build a temporary meeting-house. Cannot the friends in America assist us a little, if only fifty dollars? The recaptives [taken from slave ships a few years since] gave at our last meeting what little they could."

CONVERSION OF AN AFRICAN KING.—The conversion of the King of the Basutos, or Bechuana Basutos, in South Africa, is an event of great importance in that distant land. Moshesh, the king, had long been a friend of the French Protestant missionaries, who, in 1822, first began to labor among their refugee countrymen and the Hottentots of the Wagonmaker Valley, and, ten years later, planted a station near the residence of the Basuto monarch. The news of this conversion was recently announced by M. Casalis, former missionary, at Paris, at the meeting held in the church of the Redemption, and deeply affected the assembly. "It likewise afforded an occasion for the chief, or prince, Tsekelo, who was present at the meeting, once again to make a speech, with the originality and eloquence which are his characteristics. He expressed in a touching manner the joy which he had experienced in the conversion of his venerated father; and he referred the glory of this fact, first to the gracious power of the Lord, and then to the efforts and prayers of those French missionaries whose presence had been the source of so much blessing to his country."

DR. LIVINGSTONE.—At a meeting of the Royal Geographical Society, London, June 13th, Sir R. Murchison referred to the present position of Dr. Livingstone, and the succor that is to be sent to him. He said that no expedition was to start from England or elsewhere. Dr. Livingstone had been for three years and more in the heart of Africa. The £1,000 given by the Government would go out with the Consul of Zanzibar, who happens accidentally to be in this country, and he would instruct Dr. Kirk to refit the same expedition which started before, but which was impeded by an attack of cholera. It would take two months or more for those supplies to go from the seaboard to Ujiji; but he hoped in seven or eight months good news would be received, and that soon after that Dr. Livingstone would arrive in his own country.

T H E

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[No. 10.]

From the Loudoun Republican.

**ADDRESS OF PRESIDENT ROYE AT LEESBURG, VA., AUGUST 30, 1870,
AT A MEETING OF COLORED MASONS.**

**COLORED EXCURSION TO THIS PLACE—GRAND PROCESSION—SPEECH
FROM PRESIDENT ROYE—A GALA DAY.**

The train arrived on Tuesday about twelve m. The excursionists consisted of Universal Lodge, No. 1., A. Y. M., of Alexandria, with many friends from Washington, Georgetown, and Alexandria, among whom were President Roye, Rev. Fields Cook, George L. Seaton, member of the Legislature, and other leading colored men. The procession formed at the depot, and, headed by the First National Band (colored) of Washington—Mr. Wm. Lee, leader, and Mr. Thomas A. Johnson, major—proceeded to the court-house grounds, followed by a hack containing the speakers. * * * * *

The immense audience was called to order by the Rev. Fields Cook, who proceeded to make some interesting remarks on Masonry. After speaking for ten or fifteen minutes, he alluded in proper and complimentary terms to the distinguished guest who had kindly consented to address them on the occasion, and concluded by introducing the Hon. Edward James Roye, President of the Republic of Liberia.

SPEECH OF MR. ROYE.

I am before you to-day, at the kind and earnest invitation of the distinguished gentlemen who have been instrumental in getting up this interesting excursion, who flattered me with a hope that I would be able to tell them something about the Republic of which I have the honor to be President. I will say, that while in New York city I repeatedly refused invitations of a similar nature, and I now have a number of invitations from different parts of the country, entreating me to address my people; but as I did not come to this country to make stump speeches, I have to decline them all, except this one. I accepted this invitation, because I claim to be a Virginian, as both of my wives were from and raised in this old Common-

wealth, and many of my people are from it. I was born in Ohio, but my mother was a Virginian, is the reason I claim to be one.

Although my destinies are cast in a different country, I feel a deep and abiding interest in my people here. I watched with the most intense solicitude the progress of the events in this country that resulted in your freedom. With this freedom has come to you fearful responsibilities. There is a party in this country that has contended, and still contends, that you are only fit for servants and slaves. There is another party that contends that you are human beings, endowed with all the God-given powers of the white man. It rests now with you to determine which of these two predictions shall come true. Remember Mr. Lincoln and his coadjutors, who planned and fought for your freedom. Be true to your friends in every event. Show yourselves to be honest, upright, truthful, and sincere, and you will always have friends to stand by you and for you. Be polite to all, and remember that politeness is the characteristic of a gentleman and lady. I find the most intelligent and elevated in society always to be the most polite. Queen Victoria bows to every one; her servants only to their superiors.

I am just from Europe. I have seen much of that country, and never was better treated in my own country than I have been there. I have access there to the ruler of the nation. There is no distinction made on the continent because of my color. I presume some people of this State still talk about color, and never think of looking under the surface, to see the manhood possessed by black as well as white men.

As this is a Masonic festivity, I will say that I have been a Mason for twenty-five years, and have traveled to the seventh mile-post on my journey toward the East. Masonry in the hands of good men is a noble organization; in the hands of bad men it is one of the very worst. * * * * *

He reminded his audience again that he did not come here or to this country to induce the colored people to emigrate to Liberia, but hoped to make his country so attractive as to draw them to it, as foreigners were drawn to this country, by their own free will and choice.

I did not intend to say half so much, friends, on these matters, but my heart is too full to admit of restraint. I intended to talk about my distant home to you, but I have already wearied your patience, and will ask you to excuse me from speaking further. At this point there was such a universal shout of "go on"—"we're not tired," &c., that the speaker read from a prepared manuscript the following interesting and able description of Liberia.

[The above is a very imperfect outline of the President's remarks; owing to want of space we are only able to give this synopsis.—Ed.]

Being from Liberia, Africa, it would be very natural in you to anticipate that my theme would be one or the other, or both of these.

It would be great folly and presumption in me to believe that I can so speak on such themes as to be entertaining to those who are well informed as to the geography and history of the one and the other—themes uninteresting to those who know the geography and histories of all countries which have been fully or only partially explored.

The little boys and girls of all enlightened countries have studied a description of the earth, the divisions of its surface, natural or artificial, together with its productions and inhabitants. As these boys and girls have grown in age, they have increased in knowledge on every subject. Then, there is no theme or subject within the limited province of my knowledge unless it be to tell you what Africa wants to make the speedy subject of the fulfillment of God's promise to her—"Ethiopia shall stretch forth her hands unto God." And even this subject is fraught with many difficulties, not in the want of capabilities in the subject for perfect elucidation, but in the speaker who stands before you.

First. Can a whole peninsula, or the largest island, which the Suez canal makes it, be reclaimed from a barbarism which, in most parts of Africa, has continued for nearly 5870 years? What means can be employed which shall be effectual in changing a state of things of so remarkable a duration? The answer, which is plain and easy, cannot be admitted without much cool and deliberate reflection, in which known, wedded, and very curious traditional habits have to be studied and overcome by the substitution of those habits which, under the scrutiny of enlightened reason, (what they must be masters of,) Africa must be forced to adopt.

The great and inexhaustible riches of Africa are yet to invite the attention of far-seeing statesmen, to lay down those policies which shall make her great indeed, and which shall add to the wealth of their respective countries, that may chance to produce the ablest statesmen for Africa's redemption. What will such statesmen clearly perceive to be the first step in an enterprise that shall greatly interest the whole world? The first thing will be to decide whether American, European, and Asiatic constitutions can become as safe, in the prospect of the total allotment of all their days in Africa, as at home in Europe, Asia, or America.

I believe exotic nationalities and constitutions can be made as remarkable for longevity in Africa as elsewhere.

I will here instance a German, or Hamburg house, that was established in Liberia before I went to it. I have been in Liberia above twenty-four years, and I have not known of a single death to take place in the house of C. Goedelt, Esq., who about twelve or fifteen years ago returned to Hamburg with a very ample fortune—perhaps that of a million of dollars. He has had two successors, one of whom also has retired with a fortune quite as large as that of the first. Mr. Wm. Yantzer, Consul for the North German Confederation, and a chief of the Wierman house, (which Mr. Goedelt first represented and established) is also rich, and thinks of retiring to enjoy his riches in his own country—Hamburg. The house just named sends from four to six ships or barks to the coast every year, laden with goods, which ships are promptly returned laden with palm-oil, camwood, ivory, and sundry other products, and specie; and to my knowledge they have not lost on the coast a single individual in the employment of the house. The Liberian coast has several German houses doing business on a large scale.

You would ask whether any other nationalities are represented in the Liberian trade?—the English and the Americans. They take precedence in the Liberian trade, according to years engaged and capital stock invested in trade, which is indicated in the order they have been named.

But, after all that has been said, the first link of inquiry about living in Africa has not been satisfactorily cleared up.

In a few words, simple and clear, the facts will be given you.

Good and generous living, Providence permitting, with moderation and temperance in all things, is the only road to a long life in Africa, (as well as elsewhere.)

The Germans, either from a knowledge of the necessity of observing these facts, or from a national habit, have lost none of their members in the African trade in above twenty-four years of my residence. I cannot bring to mind an instance of death out of the Wierman-Hamburg house.

Good living, temperance, and contentment, with a comfortable house to live in, are the only reliable guaranties for health and long life in Africa. The English and Americans have had equal success as they have observed this God-given law for an African safe home. But for this rule observed, I would fear to remain in Africa myself.

The oldest citizens of Liberia observe these briefly stated maxims. Of course to them must be added some kind of exer-

. For none in Africa can escape, however rich, from the

fulfillment of the Divine injunction without injury—"By the sweet of thy brow thou shalt eat bread."

Other dangers to life, not mentioned, constitute the second link of inquiry about living in Africa, admitting that, the soil being fertile, every tropical production well suited to the sustenance of man, and fruit, being produceable, are of the difficulties about the climate and the means of a satisfactory subsistence so settled, as to settle the rest.

What avail all escapes from malignant diseases and hunger, only to fall a prey to the rapacity of the wild native Africans, and then lions, tigers, leopards, boa-constrictors, and other snakes, lizzards, ants, called drivers, and termites or white ants.

With regard to the millions of natives who inhabit Africa, there need not be any fear entertained of them, if a policy of intercourse and continued kindness be pursued toward them in all things. A truer or kinder people cannot be found. Because some of them are very uncomely, it will be seen by observation and experience that they are not to be prejudged and treated unkindly and coarsely because of their exterior appearance.

But every good may be secured and imparted mutually by all good-natured people, by treating the natives in all respects as they treat one another. And the one hundred and fifty millions of Africa's population can be made available for all the purposes which Divine Providence in his dealings with men secures in the way of their highest, universal, secular and spiritual good.

The native Africans can be made the instruments of opening the unexplored regions, building railroads or canals, where the want of navigable rivers has kept the rest of the world in almost utter ignorance of those parts beyond the coast. The native Africans, it is plain, can be made the producers of a trade worth thousands of billions of dollars—a trade that shall command the respect of the whole world. And an intercourse will be established which must result in the civilization and conversion of the race of men who have remained in barbarism, in part, the vast number of years before named.

With regard to danger to life from lions, tigers, leopards, boa-constrictors, lizzards, black ants, white ants, and other things, they are as little to be feared as the wild animals and insects of America.

I have long held the opinion that the conversion of Africa from her long traditional superstitions to Christianity must be preceded by a free and legitimate trade, which they are always most ready to welcome and respect, than any other cause which can and may be offered to engage their attention.

In the present state of Africa and the Africans, I think I

clearly see the finger of Providence pointing to the identical means which shall cause Africa to exult in the redemption of the Saviour's blood.

The great trade of Africa opened into active operation calls for the execution of the command, because of the greater effect—"Go into all the world, and preach the Gospel to every creature." Christians who obey this Divine injunction duly honor God, ennoble and enlarge the Christian's power to do good, and place the Christian's profession and his acts as corroborating his honesty in the highest work to which God commissioned man for the salvation of his fellow men. These men, true to whatever Christian profession they make, without regard to sect or denomination—who carry out God's injunctions—are the real benefactors of the human race; and the history of them in future ages will declare them entitled to the distinction of having been earth's truest and most exalted noblemen—men who had placed the Bread of Life within the reach of their dying fellow mortals, urged forward by no other reward on earth than a Heaven-approved conscience of having done a commanded duty towards God and man. Men who had been pointed out for the stewardships in God's vineyard, either on account of an ability to lead or to be led in the conversion of the world; or on account of the pecuniary ability with which God seems to make some men the chosen repositories for great religious and civil reformatations.

Hence, the Methodist Episcopal Church, which I mention because of its being the most numerous in the United States and some other countries, and because of the confidence it everywhere holds amongst those who know it best as a church; the church which, through the agency of its bishops, elders, preachers, teachers, stewards, and lay members, commands millions of dollars per annum for the propagation of the gospel in foreign lands;—what can inspire confidence in any good work more than to impress everywhere that their actions and professions have only one effect upon the minds of all; that their work is a labor of love?

It is not my purpose to disparage the persuasion to which I belong, or any other orthodox denomination of Christians; but to see, and wish to witness, a rival goodness in godliness in any and all, without cause to withhold that goodness from any when it really exists. For God looks into the secret recesses of the heart. And so may we, if we act, profess, and speak habitually for God's honor on earth, and spread of the Redeemer's kingdom, hold out to meet in the church triumphant above.

It is quite usual for speakers to expect their audiences to contribute something to defray their expenses, but I neither

expect nor shall ever allow a box or hat to be taken around for my benefit, in my private capacity, or for that of my country, in my public and representative character as the President of Liberia. This resolve is not because we are so rich, but because I have always been opposed to begging, if one can make out to live without it. But I will now suggest and say to all those who are willing to combine to make themselves rich by subscribing or taking shares in a railroad, from 100 to 300 miles back into the country from Monrovia, that the Liberian Government will render every facility required to make it a success, and one of the most profitable enterprises of the age. The facilities the government can offer are these: She will give the company lands at a cheap rate, if owned by her, that is not owned by the citizens or natives, for services to be rendered in carrying freight or passengers when the railroad shall have been completed and ready for use. She will allow foreign citizens to go into the country to manage their interests thereto in the way that shall suit their interests best. We shall give them the protection of our laws while they act in subordination to the laws.

Further, I will use my influence with the people and Legislature of Liberia to have the Constitution changed, so as to admit as citizens all, particularly those who may embark either their means or their personal services in the construction of railroads in the interior.

In this part of Africa camwood and palm-nut groves abound, roamed by all kinds of African animals, one of which, the elephant, furnishes a large and profitable trade. These three articles, namely, camwood, palm-oil, and ivory, constitute an active trade and competition amongst the merchant and trading ships of different nations. Of these, as before remarked, the Germans stand first, English second, Americans third, French fourth, and Spanish fifth. The others are not worth naming. These articles alone amount to hundreds of thousands of dollars per annum in the way of exports from our coast. They readily sell for gold in every market; camwood for from £20 to £35 or from \$100 to \$165 in England per ton, and sometimes much higher. In America camwood sells from \$125 to \$200 per ton; during the civil war it sold, in some cases, above \$300 per ton. In Liberia the wood is now sold as a matter of favor for \$80 to \$85 per ton—not less by the hundred tons in gold. Palm-oil sells on the coast at this time from 36 to 40 cents per gallon in gold or barter without casks. In foreign markets it commands from 8 to 14 cents per pound, or a little less than tallow. Ivory is worth, brought to the Liberian market towns, from 50 cents to \$1 50 per pound.

I have been prolix in my remarks about these African pro-

ductions, because I want you to see the subject of advantages which the African trade offers to those who shall prepare a way, as aforesaid, to bring these commodities from where the only cost to obtain the greatest quantity required in foreign markets will be the cheap labor of the native Africans on the spot, who will chop down the camwood trees, gather the palm-nuts from the trees and express the oil, kill the elephant, take the teeth and hides to market, eating the meat. These commodities the natives will carry from both sides of the road to the railroad depots, for sale on the spot, or for removal with themselves to the sea-board, where a competition of buyers would be brought into requisition. The few commodities named are far from comprising the number of valuables in which the interior abounds. I will name a few others, which a demand for them would cause their unexampled increase by native labor: cotton, sugar-cane, coffee, ground-nuts, ginger, arrow-root, rice, indian corn, black and red pepper, figs, yams, sweet potatoes, beans and peas of all sorts, watermelons, plantains, bananas, grapes, cherries, cassada or casava, the indigo plant, limes, lemons, oranges, mangrove plums, the cinnamon tree, cucumbers, okra of different kinds, bread-fruit, cabbages, pine-apples, cocoa of which the chocolate is made, beets, radishes, mustard, &c. The exportable portion of these vegetable products are at once perceived as valuable. The others are desirable to the residents.

Woods which abound are teak wood for ship-building, and many cabinet woods, called there mahogany.

Minerals: Iron ore, very pure, abounds in great quantities. Bar gold and gold dust are brought to market by the Mandingoes; quarts, the evidence of the presence of gold, is quite abundant in Montserrado county, near Clay-Ashland.

Domestic animals, the number of which may be increased indefinitely, are hogs, horses, cattle, sheep, and goats. There are wild hogs and cows in the woods.

Domestic fowls are numerous, and consist of the following: Chickens, guinea fowls, turkeys, ducks, geese. The last two are found wild.

The hippopotami and alligators are found in the Liberian rivers.

I heartily thank you, ladies and gentlemen, for your kind attention.

CONCLUSION.

The distinguished speaker was frequently interrupted by the applause of his audience during the progress of his interesting speech. At the conclusion of these entertainments the speakers were taken in charge by Mr. Wm. F. Bales to his residence where they dined and spent some time together.

We noticed among the audience quite a number of our old citizens, who complimented the speakers very highly for their able addresses, which had reminded them of the old days, when they and many others had advocated *gradual* emancipation and colonization of the slaves in Liberia.

Everything passed off quietly. The procession re-formed, and proceeded about five o'clock for the depot. On their arrival at the REPUBLICAN office the procession halted, and the excellent band discoursed some of its sweetest music, after which the crowd gave three hearty cheers for the LOUDOUN REPUBLICAN, for which compliment they and the band have our sincere thanks.

On marching by the residence of our excellent mayor they also halted and gave him a serenade.

As the long train moved off, the welkin rang with merry shouts, both from the train and those from whom they were parting.

THE COUNTRY EAST OF LIBERIA.*

(Concluded from page 266.)

RETURN FROM MUSARDU.

On Friday, the 25th of December, at eight A. M., we bade farewell to Musardu, and arrived at Mahommadu at six P. M. Here we passed several days, in order to take observations and to see the market. This market is held every Wednesday, outside of the eastern wall.

On Wednesday, the 30th, this market took place. It contained three hundred head of cattle, which were offered at three or four dollars a head in our money. The usual articles of rice, onions, palm-oil, cotton, country cloths, tobacco, and iron were present. There were a number of slaves for sale, especially children. A pretty little Mandingo girl, about nine years of age, was sent to my house with one of my boys, in order that I might purchase her. She cost 9,000 kolu, or about \$15 in our money. I was curious to know how she became a slave, as Mandingoes are seldom ever enslaved. I declined to buy her, on the ground that Tibbabues never held slaves. The child herself seemed to be disappointed; for she showed that she preferred falling into my hands in preference to her own people. The Mandingoes are harsher with their slaves than the Boozies. Among the Boozies it is difficult to distinguish the slaves by any mark of dress or usage; but the Mandingoes, though not excessively cruel, have drawn the lines of difference in so strong a manner that you cannot fail to perceive them.

* NARRATIVE OF A JOURNEY TO MUSARDU, the Capital of the Western Mandingoes. By Benjamin Anderson.

A great many cattle remained unsold. The season of the dries is very severe on them, and they sometimes die from over-driving. Several died the next day after the market was over. They are the large, reddish, long-horned cattle, which we usually buy from the interior. The highlands, from which they come, explains why they do not thrive so well as the black, short-horned, and sturdy cattle of the coast, known among us as the "leeward cattle."

It was at this town that I first experienced the hospitality of these people in their own country. Our Mandingoes are Mohammedans; but they have an invincible partiality for Tibbabues, who are known to be Christians and the people of the book. It is also well known that there is some difference in the creeds or beliefs; yet the unbelieving Tibbabue is sure to be housed, fed, and befriended in a manner that is not always practiced among the faithful themselves.

While they were repairing the wall of Mahommadu, I was requested to carry some of the mortar and place it in the wall, that it might be said that "a Tibbabue helped to build these walls." I contributed all I could to make them impregnable.

During our stay there we were also taken to their foundry, where they were busily engaged in preparing iron for the market. The pieces of pure iron taken from the furnaces are again heated; they are then reduced to a long triangular shape by pounding them with large, heavy stones—a process simple and laborious enough, and a work which is entirely left for the slaves. Blacksmithing, such as the making of stirrups, bits, spurs, etc., is done by the Mandingoes themselves, as being a mechanical art too noble to be performed by slaves.

On Thursday, the 31st of December, we left Mahommadu, and reached Vukkah at half-past four o'clock p. m. We were now among the Boozies again. The Vukkah hills run N. E. and S. W. The towns of Mahommadu and Vukkah stand at the very foot of the south-eastern slope. I am informed that many other Mandingo and Boozie towns are situated on the same side of this range. At Mahommadu the plain, in a south-east direction, is only interrupted by swells and rolling hills, rising and running in every direction, and marked by no particular feature, except the reddish color of the soil and their summits ridged with the dwarfish prairie tree before mentioned. The plains are white clay, mixed with beds of iron ore. At Mahommadu, the south-east slope strikes the plain at a great angle; but at Vukkah, it rests upon a series of small table-lands that extend out a half mile before they finally come down into the plains. The vast spaces of grass and reddish soil are relieved by patches of dense vegetation, marking the gullies and ravines. Heavy blocks of granite are set in the sides of

the Vukkah hills, awaiting only to be loosened by the rains to roll from their places to the bottom. At night the whole country seems on fire from the burning of the grass.

On January 1st, 1869, we left Vukkah, and reached Ballatah at two P. M. On the road we passed several streams of water, flowing over granite beds, with a temperature of 58° to 60° Fahrenheit. We had also passed over three plains, rising one above another, in which lines of trees traced off curious plots and divisions, as if they were purposely laid out for farming. The spaces were filled in with green grass and scattering clumps of trees.

January 2d. From Ballatah, we traveled to the village of Gazzabbue. January 3d. From Gazzabbue we reached Gubbewallah, Dowilnyah's residence. The king was still at Ziggah Porrah Zue; but in three days he returned to his own town. Here, though anxious to hasten home, I was obliged to spend some time; since it is contrary to politeness to hurry away from the town of a great chief without having resided with him two or three weeks. All my friends who had arrived from Ziggah Porrah Zue were delighted to see me, and they began to grow solicitous about my returning to their country again. Promises of all kinds were made if I would return; promises of a very peculiar kind were made by the king if I would only return.

The ladies of Wymar seemed no less anxious respecting me; and they frequently asked me why, since I possessed the means of making so many presents, I did not have a number of women to sing and clap hands and proclaim my importance, after the fashion of their great men. To which I replied, that such was not the custom of "Weegees," or Americans. They were, however, unwilling that I should go through their country "unhonored and unsung;" they therefore proposed to compliment me with this custom, and merrily fell to clapping and singing; then, raising their right hands to the sky, rent the air with their acclamations of praise and flattery.

On Monday, the 25th of January, we took leave of King Dowilnyah. The king presented us with several large country cloths, and a very large and heavy ivory. He had also sent for a horse; but we declined receiving the presents, as we had no one to carry them. He would have furnished us carriers, had it not been that they would have to pass through the Domars, with whom they were not on friendly terms.

About four o'clock P. M. we reached Boe. Here we spent a day to rest. On Wednesday, the 27th January, at four o'clock P. M., we came to Nubbewah's town. King Nubbewah was not at home when we arrived; but late in the afternoon this sick and feeble old man came stalking into the town, followed

by his head warrior and a number of young men, all armed. In the evening they held a council, and Nubbewah himself delivered a speech with a violence of gesture and voice that little corresponded with the languid, sickly frame from which it came.

The next morning we went to the king. We made him a small present, and immediately left his town. We arrived at Bokkasah at four o'clock p. m.

From Bokkasah we came to Fissabbue, on Monday, the 8th of February, 1869. On Tuesday, the 9th, we arrived at Zolu. King Momoru had not, up to this time, been able to effect a reconciliation between the parties. Every day they made reprisals on each other. While I was there the Boozies succeeded in capturing several persons belonging to the Barline people. The wars of these people are, however, not attended with any sanguinary results. They consist mostly in surprising a few individuals where they can be suddenly come upon. Sometimes the roads are waylaid wherever their respective traders are supposed to pass. These, together with some other petty annoyances, constitute their principal mode of warfare. The large walled towns are seldom taken. Pitched battles are seldom fought; and even when these people may be said to take the open field, most is done by some war chief by way of displaying his individual prowess. If they were to indulge too much in war they could never have the numerous and large markets with which their country is everywhere dotted.

Tuesday, the 16th of February, 1869, we started from Zolu, passed through the Boozie towns of Yahwuzue, Kaulitodah, Wwzugahzeah. On the road we met Beah, our Mandingo guide, with some Bokkasah traders. We halted at Powlazue. Wednesday, the 17th of February, we passed Zolaghee and its large creek, running over a bed of red feldspar granite. Thousands of fish, known among us as "bonies," were swimming close to shore, not at all annoyed by the people who were bathing in the same water.

We halted at Moffotah. Thursday, the 18th of February, we passed Malang, Ballah, and Dahtazue, and halted at a small village. On Friday, the 19th of February, we reached Barkorah. Saturday, the 20th, leaving Barkomah, we passed through several villages and the town of Nessahbeah. We halted at Sellayo, at six o'clock p. m.

Sunday, the 21st, starting from Sellayo, we passed Barpellum, where we saw a man who had been wounded in four places by a cutlass. He had been beset in the road by some known persons; showing, after all, the danger and insecurity of the roads, as well as the folly of traveling unarmed. At we reached Totoquella, the residence of King Mo-

moru, where we were received with every demonstration of joy and hospitality. Here we spent some time, in order to avail ourselves of the opportunity of completing calculations of longitude, which, when we were at Boporo, we had been unable to do on account of the weather.

While we were staying at Totoquella, some of the king's people killed an elephant; and instead of beef we had elephant for dinner. The part regarded as a delicacy, and upon which we dined heartily, was the proboscis. He had not yielded his life in a tame, unbecoming manner; his death was attended with the flight of his enemies, the smashing up of gun-stocks, the stamping and rending of saplings. One musket had its barrel literally bent to an angle of ninety degrees. The narrow escape of the hunters themselves suggested to me what might have happened, had I attacked the herd of elephants feeding in the cotton-fields of Ballatah. There the country is open and exposed; here the friendly woods and jungle offer the hunter immediate concealment and protection. The elephants upon the highlands pertinaciously go in herds, and scarcely ever allow themselves to be separated. Intrepid elephant-hunters, accustomed to display firmness and certainty within six paces of a furious charge, are invited to try their prowess with the Ballatah elephants.

From the Boston Watchman and Reflector, September 1, 1870.

AMERICAN COLONIZATION SOCIETY.

EDITOR OF WATCHMAN AND REFLECTOR.—An item in the "Current Notes" of a recent issue of your excellent paper has led me to review the work of the above-named Society, and I beg to give the result to your readers. In March, 1818, Samuel J. Mills and Ebenezer Burgess, (now Rev. Dr. Burgess, of Dedham, Mass.,) arrived on the western coast of Africa, under appointment of the Society, to select a location for its contemplated Colony. In February, 1820, the Society sent its first emigrants to the locality selected by Messrs. Mills and Burgess, in number eighty-six. It has sent some emigrants every year since, including the years of our late war. The smallest number sent in any one year is twenty-three in 1864, and the largest number seven hundred and ninety-six, in the year 1832. It has sent since the late war a fraction less than two thousand four hundred, and not one-half of the applicants. It has now more than one thousand applicants for passage in November next, and is making great exertions to send as many of them as are adapted to go. The present applicants are generally so worthy persons that nothing but the want of the means will prevent most of them from being sent. Including one thousand two

hundred and fifty-seven sent by the Maryland Society, and five thousand seven hundred and twenty-two re-captured Africans by the United States Government, by the Society's aid, the whole number sent since 1820 is nineteen thousand and fifty-four, being an average of three hundred and eighty-one per year. As the result of the Society's work in Africa, Liberia is now a negro republican Christian nation, so highly respectable as to be acknowledged amongst the sisterhood of nations by all the leading Powers of the globe. It has a population of six hundred thousand souls, mostly gathered from the heathen tribes. It has churches of seven different denominations, a highly respectable college, and private and common schools. The Baptist, Methodist, Episcopal, Presbyterian, and Lutheran Boards of Foreign Missions have their agents and missionaries in Liberia with reference to "the regions beyond." The American Board is arranging to join them. The missionary enterprise now seems feasible in sickly Western Africa, through Liberia, by means of colored missionaries. The Government of Liberia has been, since 1847, entirely in the hands of the people. It has now exercised all the functions of an independent government, modeled after our own, for nearly a quarter of a century, with remarkable dignity and general success. Commerce and agriculture are in so favorable condition as to command the praise of all conversant with them. The original dwellings of the people are already giving place to a better class of buildings, many of which are brick and stone. Liberia is fairly well on the way to be a great nation, and to do for the African continent what New England has done for this continent.

And now the Society which has been the honored instrument of this truly great work is having, in the freedom of our former slaves, a new era, and was never further from being "superannuated" than now. Its work now is to aid such of our colored people as are sure to be benefited by going to Liberia, and sure to be a benefit in the great work so happily commenced in Africa, to go with success. Large numbers of the best of them are anxious to go for their own good and that of their fatherland. A prime design of the American Colonization Society has ever been to make in Africa a negro Christian republican nation, with reference at once to the good of our colored people and the elevation of the continent of Africa. Great success has attended the effort, and now it is met by the freedom of our slaves, large numbers of whom appreciate the great work in their fatherland, and are appealing to the Society for aid to go and participate in it. There can be no doubt that the Society will have increased aid in its work as it becomes better understood. The old friends will continue and

increase their contributions, and new ones will be largely added.

It is hardly necessary to add, that the Society recognizes the fact of the full citizenship of our colored people in this country. But the right to stay here involves the right to go to Africa, or anywhere else they please. Who will deny them the privilege, as so many of them deem it, of engaging in the work in Africa, and thus at the same time consulting their own preferences.

D. C. H.

MOHAMMEDANISM IN SOUTH AFRICA.

The great obstacle and rival to all Christian Missionary enterprise in the towns of the Cape Colony is Mohammedanism. Yet it is precisely the existence of that system, with its pernicious influence upon society, its soul-destroying errors, and the necessity of effecting its overthrow, that requires us to maintain a citadel and a militant host. The worship of the false prophet was imported into South Africa during the period of Dutch rule, from their dependencies in the Eastern Archipelago. It gradually found favor among the slaves, and, since their emancipation, has made rapid strides. At least one-fifth of the population of Capetown is Mohammedan, and its converts are many in Stellenbosch, Simonstown, Port Elizabeth, and other places. As a system, for a long time, it consisted chiefly in a negation of Christianity, the use of certain apparel, the observance of certain feasts, and a few simple rites. As epitomized by one of our old missionaries, it meant, to most of its votaries, nothing beyond "cakes, coffee, and a red handkerchief on the head." But of late it has had regular intercourse with Mecca. Youths have been sent to the sacred shrine, and come back consecrated priests. Mosques have been built, rival sects have instituted quarrels, and been repeatedly before the law courts; Turkish Consuls and other gentlemen have guarded their interests, and, on the strength of their sectarian zeal, met with the Sultan of Turkey's regards, and the fate of many an election has been determined by a host of Abduls, whom Christian legislators and councillors have courted. Islamism counts now among its numbers here many of the most respectable and wealthy colored classes; numbers of clerks and mechanics worship in its mosques; thousands join in its merry holiday-keeping, noisy festivals, rigorous fasts, luxurious feasts, and illuminations of house and cemetery. It is the great panderer to vice. It has a strong hold on the passions of the people by its close affinities to the carnal mind; it fosters their prejudices against a spiritual religion by its system of bodily exercise; it commends itself to their understanding by its

vaunted sobriety, in which many Christians, by name and profession, are so shamefully defective; it plays on their fears by its supposed powers of witchcraft, and of inflicting or removing at will the direst diseases, and by its knowledge and use of slow poisons. And it offers a social status to colored people, which they do not seem to attain under other auspices.—*Wesleyan Missionary Notices*.

FISH CULTURE IN AFRICA.

With all our talk about fish culture in this country, it appears that at Bizerta, an African city fifty miles distant from Tunis, are fish-ponds which have been in existence from time immemorial, and which annually produce fine harvests of the finny tribes. The arrangement is a very simple one: A small stream, running into the sea, is widened out just above the city into a shallow pond. The water in the pond is at no time much above the level of the sea, and at times the sea water flows back into the pond. The pond is divided into twelve apartments, separated by an upright cane fence, which allows the water to circulate through the whole, at the same time keeping different kinds of fish separate. The area of this pond is about one hundred acres. They are under exclusive Government control, Government officials taking fish from one of the apartments at a time, and then not disturbing it for the next eleven months. Vast quantities of fish are bred in these ponds, which, when taken, are sold to the inhabitants for a mere nominal price. The Government realizes a profit of from twelve to fifteen thousand dollars a year from its sales of fish.—*Presbyterian*.

MEETING AT ZANESVILLE, OHIO.

A meeting was held in the First Presbyterian Church, on Tuesday evening, July 26, Rev. J. P. Safford, of Putnam, acting as Chairman, and Samuel Oldham as Secretary. Prior to the commencement of the business for which the meeting was called prayer was offered by Rev. Mr. Safford.

Rev. B. F. Romaine, of Columbus, Secretary of the State Colonization Society, was then introduced to the audience, and gave in detail the object had in view by the Society. He stated the difficulties which the American Board of Foreign Missions had met in the sending out of missionaries to christianize Africa. Of the white missionaries who had gone there large numbers died, and still larger numbers, broken down by disease, have been compelled to return, while colored missionaries have grown vigorous under the influence of the climate, develop a more perfect manhood than they could possibly attain in this

country, and have been successful in their missionary efforts. The Society does not propose to force any one to go there; they were opposed to coercion; but if a man wished to go to Africa, the Society desired to aid him in his efforts, by furnishing him means to go, and to sustain him in Liberia until he could get a start in the world; and with this kind of effort, through the influence of the Republic of Liberia, it was hoped to christianize Africa, and thus fulfill the promises of God, that Ethiopia should praise him. He gave a large number of interesting facts in regard to the Republic of Liberia, its Constitution, its President, and laws. At the conclusion of the address the meeting, on motion of John W. King, Esq., tendered the reverend gentleman a vote of thanks for his able and interesting address.—*Zanesville Courier*.

LIBERIA REGISTER.

This is the name of a newspaper published at Monrovia on the first Wednesday in each month. From the numbers dated June 8 and July 6 we make the following extracts:

THE SECRETARY OF STATE.—Gen. John N. Lewis, the present Secretary of State, is now in his fifty-ninth year. He has for more than a generation been in the diplomatic and military service of the country. He has done service under every administration but one, either as Colonial Secretary or Secretary of State, from the time of Buchanan to the present. There is one peculiarity about the General, which we would recommend to the emulation of the younger members of the community, it is this: He seems never to have felt himself too old to learn, or too long a resident of Liberia to gather information from new-comers. He reads, and therefore manages to keep abreast of the times, and contrives always to place himself *en rapport* with the progressive movements of the country.

THE PRESIDENT OF LIBERIA COLLEGE.—Hon. J. J. Roberts is erecting a new dwelling on the western slope of Cape Mesurado, facing the roadstead, where we learn it is his purpose to reside permanently. The location is a pleasant and salubrious one; and we have no doubt that the Ex-President will enjoy many a delightful day in that quiet retreat.

REV. J. T. RICHARDSON.—The Agent of the Northern Baptist Mission of the United States has been recently making a visit to the Cape Mount country, with a view to missionary operations. He reports the country as in a quiet state, and as offering very promising openings for missionary effort.

BAPTISM OF NATIVE PRINCES.—We had the pleasure of witnessing a few Sabbaths ago in the Episcopal Church the baptism of two native princes, son and nephew of Momoru, the King of Boporo, and grandsons of King Boatswain, who, in the early days of Liberia, so energetically assisted the colonists.

KING MOMORU.—In a private letter King Momoru writes from Totocoreh, under date of June 5th, as follows: "I hope to visit the capital of Liberia before long. I hope my two children are well; force them to their books, and make them men. I would like to know from you if you would like to buy a fine horse, pure Mandingo breed. If so, let me know on the return of these boys. I send you a large twisted gold ear-ring, worth about twenty-five dollars, which you will please sell for me. Trusting that great good may be done for my country and people, and that God may bless you and your family and the people in America who sent me a school."

MILITARY.—A new military company, called the "Roberts Legion of Honor" has been recently organized in this city, of which Hon. B. P. Yates and Gabriel Moore, Esq., are the leading officers. We wish complete success to these old and tried soldiers, whose zeal for their country's security and prosperity has prompted them, after rendering so many valuable services in past years, to come forward in an effort to revive the military spirit in this country and improve the military skill of the younger officers.

ANNEXATION.—It is to be hoped that the failure of San Domingo to gain admission into the sisterhood of Caucasian States will teach a wholesome lesson to the few restless spirits in Liberia who have for the last two years been attempting to discuss the question of annexing this Republic to the United States. We trust that their western proclivities have received a salutary check, and that they will do one of two things—either set themselves earnestly to work to build up a Negro nationality on this coast, by the power (under God) of their own brain and will, or betake themselves to the United States and become citizens of that growing paradise for the *man of color*. This will be a cheap and effectual method of annexing themselves to that country, where they will have an opportunity of testing whether nominal identity of political rights secures social and political equality. For our part, we—and we speak for thousands—have faith in the Negro. We do not intend to seek for any annexation, except that healthful, political and social annexation so often recommended in the messages of President Warner—annexation to the powerful native tribes in the interior, who will bring to us accessions pecuniary and ethnological, which we can hardly secure by looking across the ocean.

From the Liberia Register.

NATIONAL SELF-RESPECT.

National self-respect is the basis of national progress and prosperity; with it, a nation lives and grows; without it, the State deteriorates and dies. But this national self-respect is the result of the aggregated self-respect of the individuals that compose the State.

If, then, we indeed desire the permanence and prosperity of our country, we should endeavor to cultivate a manly, self-respecting, and self-reliant spirit in ourselves and all those under our influence.

And, moreover, this duty seems to be enjoined especially upon us as a rising negro State, both by our past unfortunate condition, as oppressed exiles in the United States, and by our present necessarily resulting inferiority to other civilized nations in the arts and sciences, in wealth and power.

Trusting, then, that our readers are among those who dare to confront an unwelcome truth, and who know that neither facts nor their influence on life and character can be destroyed by ignoring their existence, let us look our past and present status, in regard to self-respect, self-reliance, and true manhood, full in the face, with a view to future improvement.

He is the brave man who meets and opposes his own errors, and "by opposing ends them;" he is a coward, who hides from his faults and flees before his failings.

"The day that sees a man a slave takes half his manly worth away," sung the old Greek poet more than a thousand years ago. If this be true of the man once free reduced to slavery, how much more is it true of a people born and bred in servitude, to whom slavery has descended as an heir-loom from generation to generation? We mean by slavery, however, not only the chattel bondage of the once slaveholding States of the American Union, but also all the varied forms of social and civil oppression which have been meted out to the negro in that country, North as well as South, and which still are and will long continue *practically* to be the portion of his cup in the United States, despite the *theoretical* civil and political equality of the negro accorded by the XVth amendment.

To this social oppression and prejudice, which we regard equally subversive of true manhood as chattel bondage, all of us who were born and bred in exile, have been more or less subjected, and by consequence our self-respect and self-reliance have become more or less depreciated.

The reconstruction, then, of these deteriorated qualities, and the restoration of our maimed and crippled manhood, is a duty we owe to the State as well as to ourselves and to our Creator.

The question then comes, how can this be done? We answer, first, by cherishing and inculcating a feeling of love and admiration for our country as one of the highly favored localities of earth—abundant and varied in its natural resources of wealth—fertile in its productions, beautiful and picturesque in its scenery, and salubrious in its climate. The Swiss loves almost to adoration his rugged home among the snow-clad Alps, the barren glacier, and the awful avalanche. The Arab prefers his desert sands to the most fertile fields and verdant plains. "Iceland," say the inhabitants of that sterile island, vexed in turn by arctic frost and volcanic fire, "Iceland is the best land the sun shines upon." Thus with every people, love and admiration of their own country seem to be a natural and irrepressible feeling.

So we, too, must learn to love the land of our fathers, and feel a pride in its special natural peculiarities. We must cease to consider our climate unhealthy and unfavorable to mental and moral energy. And if some of us are unable to resist its miasma, and succumb to fever and other diseases induced by our peculiar climatic conditions, we should impute this to the true cause, our improvidence. No people are more healthy than the native unmixed African.

And, secondly, we should never disparage ourselves as individuals or as a race, by repeating any of the malignant sneers at the personal peculiarities of the negro which we learned while in exile from our oppressors. We should never indulge in invidious comparisons of our present achievements in art, science, and wealth with those of other and older civilizations. But we should ever remember that the great civilizations of to-day are the net results of centuries of culture and Christianity, while we are but three or four generations removed from ancestral barbarism, and barely one or two from chattel bondage. Nor does it follow that because negro civilization is late in its commencement, it will be the least in its attainments, or the shortest in duration. Nay, it is rather an advantage to commence civilization at this late period, for we can have the benefit of all the experience of the *past* and of the attainments of the *present*. Guided by historic light and aided by present progress, we may acquire a degree of development in a few generations which it has cost other civilized nations centuries of effort to attain. Indeed, the advantages resulting from the application of the printing-press, the Bible, the general diffusion of knowledge, increased facility of communication, the power of steam, the electric telegraph, and all the vast and varied machinery now available for human improvement can hardly be over estimated.

But you may perhaps say, "that as a nation or race we have

scarcely any of these things." True, but they are nevertheless in the world, which a few centuries ago they were not, and, being in the world, we *do* and *shall* have their assistance as civilizing and christianizing agents.

Again, self-respect and self-reliance may be developed and strengthened in ourselves as individuals and as a nation by the exercise of these faculties in the adoption of the policy of self-direction and self-support in our religious and educational establishments, just as far and fast as our circumstances will permit. It is true that most of our churches and many of our schools for some time to come must be of a missionary character, and be supported by funds from abroad; but we must ever regard this as a temporary arrangement, to be gotten rid of as soon as possible.

But, above all, we ought to eschew any manifestation of increasing inability, weakness, and dependence. Not long since the question of annexation to the United States was gravely discussed at a public meeting called for that purpose at Clay-Ashland. And we learn, much to our surprise, from an American paper, "that a strong feeling in favor of annexation exists in Liberia." This speaks badly abroad for our national self-respect and self-reliance. But to us who are "behind the scenes," and know the ropes that move our political machinery, the thing is plain enough. More than three years ago this annexation movement was foreseen and predicted by the friends of progress and reform. Indeed, the feeling in favor of annexation exists only among a *certain* class, and owes its origin to the fact that the *old foggy* conservative element is losing its prestige and influence as young men come upon the stage of action and new men of intelligence and energy emigrate hither. Now, this old foggy element would rather have no country than one not governed according to their antiquated notions, and prefer to be ruled by foreigners, unless they can themselves be rulers. *Hence the annexation project.*

Annexation, indeed! Just so in the old days of slavery in the United States, stupid and worthless slaves, spirited away by the abolitionists, finding that they could not take care of themselves, used to go back to "*old massa*" and beg to be again annexed.

Bah! the very thought of annexation suggests canine affinities, and inclines one to whine and bark.

From the Liberia Register.

THE TWENTY-SIXTH OF JULY.

The National Anniversary was celebrated in this city with great spirit and enthusiasm. Notwithstanding the inclemency of the weather, there was a large civil and military escort from

the President's mansion, under the command of Colonel B. P. Yates.

The exercises at the church were conducted in unexceptionable style. The singing, under the leadership of Hon. B. Anderson, was performed splendidly. Miss Matilda A. Johnson presided at the melodeon. L. R. Leone, Esq., in the reading the Declaration of Independence, acquitted himself well.

The oration by Professor Crummell fulfilled the expectations of the large auditory who had been drawn together by the reputation of the speaker. His theme—"Our National *Mistakes* and their Remedies"—was treated in an able and instructive manner. He dwelt upon our neglect of the native population; our slight grasp upon the interior resources of the country; our needless dependence upon foreigners, &c., and suggested various plans by which our past deficiencies might be remedied.

It is gratifying to notice that just at the present crisis in the history of the negro race the leading minds of this nation should be directed to the great work of Liberia, viz, the opening up of our vast interior, and the elevation and incorporation of the native tribes. It is evident that, with such a country before us, we are needlessly scant in population and unnecessarily limited in material resources.

The orator spoke with great energy, and it appeared to us with great power, against the annexation idea, and administered a withering and well-merited rebuke to the agitators of that question. The "owlets" also, who live in a state of chronic despondency, must have winced under the caustic frankness with which he laid bare their sores.

These men are hard to please, and are ever looking at the darker side of things. It is only when we look back to the past, as the speaker forcibly reminded us, that we adequately appreciate the position out of which we have emerged. Under these circumstances nothing but hopeful courage should constitute the prevalent feeling of Liberians. And if, amid these subjects of congratulation, the speaker thought it necessary to point out "national mistakes" and defects, and to warn us against dangers, the effect arises, as he told us, not from the depression of failure, but from the sanguine expectation of greater results in the future.

One gratifying feature of the celebration was the large number of young men in attendance. The choir was composed entirely of young persons. The older heads are passing away. Each succeeding year some familiar face is missed, and these missing absences have been more than ordinarily observable the few years. It was so on the twenty-sixth. We familiar places some who have departed to

their rest, and a few others, who still survive like landmarks of the past, but so weakened in body as to be unequal even to the excitement of the national holiday. Yet the audience was as large, if not larger, than usual. The places formerly occupied with older heads were filled with their successors, strong in the vigor of youth, and able to appreciate and be moved by the progressive utterances of the eloquent orator.

From the Liberia Register.

THE FIRST OF AUGUST DEMONSTRATION AT CLAY-ASHLAND.

MR. EDITOR: Through the kind invitation of Hon. H. W. Johnson, Sr., and Governor Erskine, we joined a party on a trip to the town of Clay-Ashland to partake in the festivities of the first of August celebration. I may simply remark here that the observance of this day, in commemoration of the British emancipation of 800,000 Africans in the West Indies, was introduced some years ago, and has with more or less interest been noticed from time to time in some of our various settlements. Following so closely our national celebration, the 26th of July, it affords a happy opportunity for giving vent to the pent-up patriotic joy and enthusiasm that cannot be let out on that day.

The party we joined consisted of Mrs. President Roye, Mrs. Benson, widow of the late lamented Ex-President Benson, Mrs. S. C. Blyden, consort of the distinguished Professor of Languages in Liberia College, Professor Martin H. Freeman, of Liberia College, and the Commissioner of Education, the Rev. G. W. Gibson, five in number.

Leaving Roye's wharf at seven o'clock, we passed swiftly up the Stockton Creek, meeting as we went numbers of canoes laden with bricks, lumber, wood, cassadas, potatoes, plantains, and other produce from the farming districts; while the placid stream, bordered with an endless variety of trees and shrubbery, with the capering monkey and chirping birds, seemed to give a hearty welcome to the distinguished lady of the mansion.

Glancing at New Georgia in passing, we were charmed with the extensive rice fields, interspersed with the waving corn, and joining which were numerous peanut patches, and the never forgotten cassada farms. At different and irregular spots were to be seen groups of plantain and banana trees, laughing in the morning breeze. We were struck, however, with the fact that no live stock could be seen anywhere—not a cow, goat, sheep or hog. This being so different from what it was on our visit there not a great while ago, we were led to make an inquiry about this matter; when we soon learned that

at a town meeting held, it was resolved to move all the stock away to distant farms and pastures, and cultivate the lands near the township. We will not attempt to pass any opinion as to the wisdom of this new arrangement, for doubtless the New Georgians know their own business best; but they will not quarrel with us for saying we like to see the fat cows and the skipping calves playing on the banks of the river; especially when, thirsty and fatigued, we stop for a drink of water, and it is introduced with a glass of refreshing milk. As we pen these words many instances force themselves upon our minds in which good wives on the St. Paul's River have thus intruded their hospitality upon us.

Leaving New Georgia for the present, we passed on and soon found ourselves out on the beautiful St. Paul's. Just about this time, we observed quite a little stir in the boat, especially among the ladies, and although very intent at that moment in reading a short article in the "Record," we could not help glancing to see what was to be done. We soon, however, found that breakfast was prepared. One of the party, more prompt than the rest, obeyed the call, the others preferring to wait until we should arrive at the residence of Mr. Isaac Capehart, where we proposed to stop for a few minutes.

Passing on up the St. Paul's, we had a fine view of Caldwell on our right, and Virginia on the left. Prominent among the buildings in Caldwell were to be seen Clark's Hotel, a fine brick edifice, on a little eminence about two hundred yards from the banks of the St. Paul's. We have had the pleasure of stopping at this boarding-house several times, and can highly recommend it. Mr. Clark spares no pains in endeavoring to secure comfort and ease to those who patronize him. We noticed, as we have done for the last six or eight years, a large fish-trap, made of bamboo, which he kept in good order, and which affords him the finest fish from this noble stream, in which they abound. Why may there not be hundreds of such traps on the St. Paul's? Just above the hotel is to be seen the Methodist Episcopal Church, and further on still St. Peter's Protestant Episcopal Church, with its neat little belfry, and fine-toned bell, school house, and rectory. There are several other fine brick buildings in this settlement, private residences, that reflect much credit upon the proprietors as well as the township. Caldwell is remarkable for its fine pasturage and coffee lands, and will in a few years be able to support itself wholly from the exportation of coffee. Caldwell, while not the largest, nor the wealthiest, is really the most prominent settlement on the St. Paul's River. Here all the political conventions are held, and almost every general demonstration of a political character that takes place on the river. From

hence issue the platforms and the Presidential nominations every two years. Here is the scene of those thrilling stump speeches that inspire the nation with enthusiasm on our great national policies. Here, too, takes place twice a year the regimental parade of this county, which draws crowds from all the surrounding settlements.

On our left lay the settlement of Virginia, remarkable chiefly for its commercial importance. It may be considered the depot of the great country cloth trade, which are brought in by thousands from Boporo and the regions beyond, down through Vonsua, to this point. Numbers of Mandingo traders come here in caravans with cloths, rice, ground-peas, native soap, ivory, and occasionally gold, to change for tobacco, white cotton, guns, powder, salt, beads, paper, &c. The Virginians, however, are not generally engaged in trade, although situated on the highway to the interior. To their credit we are happy to say that farming is their favorite pursuit; most of the trade brought in here finds its way to the merchants on the cape. The Virginians chiefly supply the produce and vegetable market of Monrovia, as well as a fair proportion of the coffee that is exported from the river. There are *three day-schools* and two churches here, and the people are comfortable and cheerful. Having reached Mr. Isaac Capehart's waterside establishment, we stopped for a half hour. Mr. C. is an active, enterprising young man, and is destined to succeed. His good lady, who is a teacher of a *government* school here, received Mrs. President and the company very cordially.

And now comes the interesting feature of our short stay here. We had scarcely finished friendly greetings and congratulations, together with inquiries about families and friends, when another little "stir" arrested our attention, and lo, a fine Liberian "Dumboy," the very name of which is associated with so many pleasant reminiscences to residents of this country, made its appearance. Soup-plates, spoons, two large dishes of the above named article, with fat fowl soup, were placed before us. The "Dumboy" notwithstanding its singular name, is a very excellent dish, peculiar to this part of the coast, and one that we Liberians would not exchange for any two or three of the best foreign dishes that could be offered. It is healthy, harmless, and very nutritious. Nursing mothers, with the frequent use of this article, say four or five times a week, may dispense with the use of tea altogether as an aid to the supply of milk for their little ones. It is thus prepared. Cassada not under a year old, is taken fresh from the field, cut in pieces of about three inches in length, peeled, nicely washed, and put into a pot with water enough to cover them. The water in which they are to be cooked should be boiling before they are put in;

this causes them to cook briskly and to be dry and mealy when done. As soon as well cooked, take them out, let them cool, and then cut up in small pieces, being careful to take out every stringy and sticky substance and piece that is any way hard that may be among them. Put the cassada thus prepared into a clean mortar, pound it up, dipping the pestle now and then into a bowl of clean water to prevent the cassada from sticking too closely to it. When the whole has become thus beaten into one mass, leaving not a lump unmashed, it is taken out, put into a dish, and has the appearance of a plump, well-boiled pudding. While the "Dumboy" is being prepared, a delicious soup of chicken, fresh meat, or fresh fish, is cooked, highly seasoned with salt, pepper, and herbs, to eat with it. It is eaten thus: cut off a piece of "Dumboy" and put it into a plate or bowl, pour soup upon it until covered, then with a spoon cut off such sized pieces as can be easily swallowed with soup without chewing. For with this operation ("Dumboy" eating) the teeth have nothing to do whatever, their work having already been done for them by the mortar and pestle. The "Dumboy" then can be eaten by persons of all ages, from the suckling babe to the man of three score and ten; is relished by all classes, high and low, rich and poor, and may be eaten at all times, in sickness and in health, early in the morning, at noon, in the evening, at midnight, or at cock-crowing.

Suffice it to say that our entire company did ample justice to the dish so nicely prepared by Mrs. Capehart. We then took her with us in the boat, bade a hearty adieu to her husband, and off we started for Clay-Ashland. OBSERVER.

INTERIOR TROUBLES.

The difficulty between Momoru and the Boondy people threatens to assume serious proportions. The conflict now going on in that country is, as it is elsewhere, a conflict between progress and no progress, the old conservatives wishing to keep things as they are, and the younger element wishing to advance. We have not the slightest doubt that the result will be advantageous to the cause of progress. There is everywhere a great army of stagnation, but in these stirring times the odds are everywhere against that obstructive organization.—*Liberia Register.*

SCHOOL EXAMINATION.

The Methodist Mission School, taught by Miss Matilda A. Johnson, gives promise of the happiest results in mental discipline and development. Under the fostering care of its present efficient and faithful teacher this school, within the last two

years, has increased from seventeen to sixty-nine pupils enrolled on the teacher's list, with an average attendance of forty-five.

The exercises at the semi-annual examination lately held evinced a degree of advancement and proficiency on the part of the pupils which cannot fail to be highly gratifying to the friends and patrons of the school.

The classes examined in natural philosophy, geography, history, arithmetic, grammar, and in the more elementary branches of reading, spelling, and defining acquitted themselves in a manner highly commendable to themselves and equally creditable to their instructress. Familiar with the latest and most approved methods of teaching adopted in normal schools and teacher's institutes, she unites to untiring zeal, fidelity, and perseverance a thorough knowledge of the drill and practice of teaching. The accuracy and readiness of the pupils in their recitations in geography, from outline maps of their own drawing, in the analysis of arithmetical examples, in the application of the principles of natural philosophy, and of the rules of grammar, with the almost universal correctness of pronunciation and distinctness of utterance, show that they are taught not merely to remember, but to reason, to think, and to express their thoughts correctly.

We could not repress a feeling of regret, as we listened to the prompt and accurate answers of several of the young ladies, that the efforts to secure a complete and thorough course of instruction for females, either by the establishment of a ladies' seminary or by opening the doors of Liberia College to both sexes, have hitherto been unavailing.—*Liberia Register*.

THE BARLINE COUNTRY.

We have always believed that in the interior of Liberia were broad tracts of fertile and healthy country, well adapted to the system of colonization and to the establishment of Christian missions. Assured that interior explorations would be productive of great public advantage, the Government of Liberia ordered an exploration to ascertain the places and tribes that present the greatest facilities for trade, for missions, for new settlements, and whether they can be reached by the river courses or by overland routes with the least hazard and the greatest facility. To collect information touching the geographical character of the country, its capability of affording the necessary supplies of men and provisions, the number

and temper of its inhabitants, whether hostile or friendly, the proper precautions to be observed in forming new settlements, establishing schools and missions, and securing the health and support of the parties engaged, and all the information necessary to enable them hereafter wisely to prepare and combine the forces essential to the success of a complete and useful settlement and occupation of the interior. Nothing else is so important to the prosperity of Liberia as her extension into the interior, and occupation and control of its unlimited resources.

In our last number we gave some account of this exploration. Since that we find the following statement of many interesting facts connected with it in the "LIBERIA REGISTER" of the 13th of August last:

We announced in our last, the return of the Government Commissioner to the Interior, Hon. W. A. Anderson, from the Barline country. This country is indicated on the map which accompanies Mr. B. Anderson's narrative of his journey to Musardu.

Commissioner Anderson was absent about two months, having penetrated a region of country not before visited by any civilized man, and where the people were altogether destitute of any idea of the sea. Passing through the Queah and Pessah countries he reached the city of Palaka, the capital of the Barline country, eight days' journey from Careysburg.

He found the tribes friendly and hospitable, and anxious for relations with the Government of Liberia. He made treaties with several powerful chiefs, who were all anxious to have schools established in their country. The country is purely pagan, being entirely free from Mohammedan influence.

Palaka is a very ancient city, surrounded by a pretentious wall, built of stone and clay, eighteen feet high and six feet thick, with watch-towers over the gates, where sentinels are regularly stationed. In all the wars which from time to time have prevailed in that country, Palaka has never been taken.

The king of this city, who had never before been visited by a civilized man, was so well pleased to see Mr. Anderson, and hear of the plans of education and civilization which he proposed, that he gave him his own son to bring up in civilization and Christianity. On leaving the town Mr. Anderson planted the Liberian flag on the walls, and left it floating there, the first emblem of civilization and religion in the wilderness of Barline.

The camwood forest begins in the Pessah country, six days'

walk from Careysburg, N. E. by E., and extends with slight intervals to a great distance beyond Palaka. In certain sections of the country palm trees abound, and palm oil might be manufactured in much larger quantities than at present.

The country is everywhere well watered and extensively cultivated. The people plant up to the very tops of the mountains. Rice was bought at the rate of six cents a bushel. The people produce all they need, excepting country cloth and salt. These articles they procure from the Boson people. They make their own tobacco-pipes, earthenware, knives, hoes, and every other agricultural implement. Their musical instruments are made from elephant tusks, and their mats of the stalks of a plant that grows in the swamps. They have fine cattle, sheep, goats, and fowls in abundance. The forests abound in quite a variety of game. Mr. Anderson brought away as presents for the Government a number of fine bullocks and a large quantity of ivory. The climate is much drier and freer from miasmatic influence than on the coast. Mr. Anderson has kindly promised to give us a lecture in this city on his travels. We hope to be able to lay before our readers copious extracts from his journal.

LETTERS FROM LIBERIA.

ARTHRINGTON, ST. PAUL'S RIVER, LIBERIA, *July 16, 1870.*

MY DEAR BROTHER: I take my pen in hand to write you all the truth of this country. I am satisfied here in this place. I have no more use for America. I have cucumbers, water-melons, turnips, snaps, rice, potatoes, Indian corn, cassada, ginger, arrow-root, pepper, plantain, bananas, pawpaws, chickens, three hogs, and a log house 13 by 15, to which I expect to build a large addition right away. I have one acre of land in rice, one in cassada, and one in potatoes. I have also fifty coffee plants. The larger portion of the emigrants who came with me are doing about as well. Please have this letter printed and send copies of it to the colored people of Bertie County, at Windsor, N. C.

I am at home. I don't want to move any more. Thank God, I am satisfied here. I want to make cotton next year, and so do all my people. I have the promise of a school here, and I want a church built here. I would like to have my old minister. There are two kings living near me,—Farcinda is

one, Gizabund is the name of the other. There are about four hundred natives. I talk with them every day. To let you know that this is so—when they say “Ban-cay,” that means good morning. I told you I did not wish to come here so much to get rich, but to look after my brethren. I am trying to do so.

I want to put up a gin-house and a saw-mill in this county. I live about twenty-four miles from Monrovia, on the north side of the St. Paul’s River. The land is very rich. Mr. Reynolds has his blacksmith shop up and is at work. Mr. Blunt Hoggard and Mr. York Outlaw are sawing in this settlement with the whip-saw for our buildings. American cotton forms sooner here than the cotton does that belongs here. Tell all the emigrants to bring all the iron and steel that is of use in that country. We had one of the best of captains. You may believe we had plenty to eat. I see pleasure with the Liberians more than I ever did before. I have got twenty-five acres of land certain. I sleep under a blanket every night. Mr. Henry W. Dennis is Agent of the Colonization Society. He is a father to all of us. We all love him, and wish him always to do well for his kindness to us. He gives us all that belongs to us. We thank him, and we thank you too. This leaves me and family all well. • Your respectful friend,

ALONZO HOGGARD.

P. S. Please do not let the “Golconda” stop.

MONROVIA, *July 30, 1870.*

MY DEAR SIR: I am glad to be able to inform you that the emigrants at Brewerville and at Arthington continue in good health and are doing well. Mr. Alonzo Hoggard writes you by this mail himself. The settlers of those places are favorably spoken of by those of our citizens who have visited them; and are regarded as having made better progress for the time they have been in the country than it is usual for emigrants to make. I hear from them every week by letters from them. There have been no deaths among them since I last wrote you.

Yours, very truly,

H. W. DENNIS.

STILL LATER FROM LIBERIA.

We have received letters dated the 2d and 8th August. Mr. Dennis says: "The health of the emigrants remain good, and they continue to do well. I have no deaths to report among them."

Fleming Crump, who went from Kentucky several years ago, says: "I write you a few lines to inform you of my present condition. My family are all well. None of them have died. They expect to raise some ginger, and arrow-root, and ground peas, and coffee to send over there with me when I come over after our relations and friends that we left behind. They made me promise them that if I liked the country I would come back for them, and I do like it."

OUR FALL EXPEDITION.

We are making arrangements to dispatch our ship "Golconda" for Liberia, with about two hundred and fifty emigrants, the 1st of November next. She will sail from Baltimore, with the cabin passengers, the 1st of November, and will stop in Hampton Roads to take the emigrants aboard. They are mostly coming from North Carolina. She will take whatever freight is offered. It should be in Baltimore ready to be put aboard before the 20th October. Address JAMES HALL, M. D., agent for the ship, Baltimore. All letters to Liberia should be sent to his care, *postage paid, from Baltimore to Liberia, which is ten cents.*

We hope our friends will remember that we have not yet received money enough to pay the expenses of the above number of emigrants; and that we are obliged to decline taking more for want of funds.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1870.

MAINE.			
By Rev. J. K. Converse, (\$125.35)		Samuel Pickard, \$5; N. Morrill, John Pickard, John N. Cobb, J. B. Kimball, Silas Sprague, T. Littlefield, each \$2; Cash, \$2.....	29 00
Walden—Prof. G. W. Keeley, Rev. Dr. Chaplin, \$10 each; H. S. Appleton, Joshua Nye, \$5 each; Prof. Charles S. Hamlin, \$2.50.....	32 50	Bucksport—Rev. Geo. H. Marden, \$2; Frederic Spofford, Mrs. E. Barnard, Col. E. Swazy, \$5 each.....	17 00
Waldoborough—Col. in Cong. Ch., Rev. Charles Packard, pastor..	18 82		125 85
Lewiston—J. W. Perkins, J. M. Freye, Samuel Bearce, J. M. Danielson, A. D. Lockwood, \$5 each; Cash, \$2; Col. in 1st Meth. Church, \$6.08.....	38 03	NEW HAMPSHIRE.	
Auburn—Hon. Seth May, \$10;		Concord—New Hampshire Col. Society, L. D. Stephens, Treas., Mrs. C. D. Berry.....	10 00

<i>Bristol</i> —Mrs. A. M. Caris and others.....	15 00
By Rev. J. K. Converse, (\$48.)	
<i>Exeter</i> —Misses Charles, H. Bell, E. Pierson, W. Odlin, \$10 each; J. F. Moses, \$2; Mrs. J. C. Long, Prof. E. S. Stearns, \$5 each.....	44 00
<i>Westmoreland</i> —Capt. Charles F. Brooks.....	4 00
	73 00

MASSACHUSETTS.

<i>Newburyport</i> —Ladies' Col. Soc., Mrs. Harriet Sanborn Treas....	81 00
By Rev. D. C. Haynes, (\$197.08.)	
<i>Boston</i> —Rev. J. S. Capley Green, \$50; William Monroe, \$10.....	60 00
<i>Concord</i> —R. W. Wood, M. D., \$10; E. C. Damon, Geo. M. Brooks, H. F. Smith, \$5 each; Misses Munroe, \$8; L. P. Heywood, \$3; Dr. Reynolds, \$1.....	35 00
<i>Worcester</i> —David Whitcomb, Isaac Davis, Calvin Taft, S. Salisbury, Albert Curtis, \$10 each; A. G. Coes, Asa Walker, W. Moorefield, E. B. Halstead, H. W. Miller, L. M. Pond, \$5 each; Jerome Marble, \$3; sundry persons, \$5.....	88 00
<i>Fitchburg</i>	14 08
	228 08

NEW YORK.

By Rev. Dr. Orcutt, (\$163.46.)	
<i>Middletown</i> —Collection in First Presbyterian Church, \$20.46; Cash, \$4.....	24 46
<i>Buffalo</i> —Individuals in Lafayette street, Pres. Ch., \$80 to constitute their pastor, Rev. Dr. Grosvenor W. Heacock, and wife Life Members; others, \$50.....	110 00
<i>Elmira</i> —Friends of the cause.....	29 00
	163 46

NEW JERSEY.

<i>Princeton</i> —Collection in First Pres. Ch. by the pastor.....	18 83
By Rev. Dr. Orcutt, (\$88 80.)	
<i>Morristown</i> —Friends of the cause.....	46 00
<i>Hightstown</i> —Cash.....	10 30
<i>Plainfield</i> —Cash.....	12 50
	87 63

DISTRICT OF COLUMBIA.

<i>Washington</i> —Miscellaneous.....	762 00
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OHIO.

<i>Champaign County</i> —Estate of the late Samuel Keener, (in part)..	158 09
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ILLINOIS.

By Rev. G. S. Inglis, (\$26.00.)	
<i>Pana</i> —Union Church meeting, \$5; W. E. Hayward, \$5; James H. McCoy, \$2; Thos. H. McCoy, Mrs. Susan Helmick, \$1 each....	14 00
<i>Woodburn</i> —Dea. J. S. Sturges, Capt. J. A. Buck, \$5 each.....	10 00
<i>Greenville</i> —Mrs. Lottie Smith.....	2 00
	26 00

FOR REPOSITORY.

MAINE — <i>Waterville</i> —D. L. Milliken, Dea. W. A. F. Stevens, \$1 each, to October 1, 1871; <i>Bucksport</i> —E. Swazy, P. E. Haywood, Capt. J. Stover, Capt. O. W. Buck, Rufus Buck, \$1 each, to October 1, 1871; <i>Scarsoport</i> —Mrs. Theophilus Eaton, Mrs. J. Merithew, \$1 each, to October 1, 1871; <i>Orland</i> —Mrs. John Buck, \$1 to October 1, 1871; <i>Lewiston</i> —J. A. Pierce, \$1, to October, 1871; <i>Auburn</i> —Nath. French, E. F. Packard, P. M. Woodman, \$1 each, to October 1, 1871; <i>Belfast</i> —W. H. Burrill, Joseph Williamson, C. B. Hazeltine, Philo Hersey, Jas. P. White, Marshall Davis, S. L. Milliken, L. R. Palmer, Jos. W. Webster, N. W. Holmes, \$1 each, to October 1, 1871.....	24 00
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NEW HAMPSHIRE — <i>Hinsdale</i> —Alonzo Wellman, W. H. Haille, Lewis Taylor, \$1 each, to October 1, 1871; <i>Nashua</i> —E. A. Slader, \$1, to October 1, 1871; <i>Westmoreland</i> —Hon. L. Baker, C. A. Cressey, Capt. Charles F. Brooks, Mrs. J. Sabin, Bradley Leach, \$1 each, to October 1, 1871; <i>Walpole</i> —Rev. Thos. Bellows, Oliver Martin, \$1 each, to October 1, 1871; <i>Keene</i> —Rev. J. A. Leach, \$1, to October 1, 1871; <i>East Jaffrey</i> —Dea. A. Cummings, O. Cragin, \$1 each, to October 1, 1871; <i>Atshead</i> —Rev. Mr. Field, \$1, to October 1, 1871; <i>Exeter</i> —Mrs. Harriet N. Gale, John Lowe, Jr., Mrs. Lucinda Robinson, Charles Barlegh, A. W. Adams, Benj. Odlin, \$1 each, to October 1, 1871; Mrs. Isaac Hurd, in full, \$5; <i>Peterborough</i> —Reuben Washburn, \$1, to September 9, 1871....	32 00
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VERMONT — <i>Burlington</i> —Horace Wheeler, \$3, to October 1, 1870; <i>Brandon</i> —Dr. Ross, \$5, to October 1, 1870; <i>West Rutland</i> —Charles G. Boardman, \$1, to March, 1870.....	9 09
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MASSACHUSETTS — <i>Princeton</i> —John P. Rice, for sundry persons.....	5 00
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NEW YORK — <i>New York</i> —Miss Julia A. Cook, for 1870.....	1 00
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LOUISIANA — <i>Napoleonville</i> —Col. Robinson, for Rev. Peter Clark, to October 1, 1871.....	1 00
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OHIO — <i>Canal Dover</i> —Mrs. Louise Blickensteder, for 1870.....	1 00
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Repository.....	75 00
Donations.....	706 62
Legacy.....	158 09
Miscellaneous.....	762 00

Total.....1,699 61

T H E

African Repository.

VOL. XLVI.] WASHINGTON, NOVEMBER, 1870. [No. 11.

**RESULTS OF AFRICAN COLONIZATION—WHAT OUR FRIENDS HAVE
FOR THEIR MONEY.**

We can conceive of no more cheering results of charitable contributions than those attending the work of the American Colonization Society. Will our friends ponder the following brief statement?

I. By the blessing of God, your contributions, and those of your fathers before you, have planted in Africa a Christian, Republican nation. Who can estimate the greatness and glory of such a result?

II. The condition of Liberia, whilst, of course, much remains to be done, is marvellously, for the circumstances, encouraging. Liberia has a population of about six hundred thousand people, and they have mostly been gathered from the heathen tribes around it. This is the work of the humble emigrants sent by the benevolence of our friends. It has churches of seven different denominations, and remarkable revivals of religion now attend their efforts. It has schools, Sunday and week day, for the children; and the Government has inaugurated a system of common schools. It has a College for its youth. Agriculture and commerce and the mechanic arts have superseded the slave trade and other habits of barbarism. Already, in many cases, the original humble cottages have given place to stone and brick houses. In fine, Liberia in Africa is so far advanced as to be regularly acknowledged by nearly all the great Powers of the world as one of the family of nations upon the globe. It has been now for a fifth of a century a self-governing, independent, rising nation—a period long enough to justify expectations of permanent progress.

III. It is no exaggeration to say that we have solved the problem of the ability of the African race to rise in the scale of being.

Liberia is a palpable contradiction of all the theories of the essential degradation of the negro. With the humblest emigrants with limited means, in the face of persistent opposition—from that of contempt in this country to that of slave-traders, native and foreign, in Africa—our work has gone on to a success which has nearly silenced all opponents. No man conversant with the facts, whose opinion is worth the ink it takes to write in, will deny the fair success of our efforts for Africa, and for such of our own colored people as have chosen to participate in the work. In Liberia there is a legitimate civilization and Christianization, entirely in the hands of the people of color. They ask and receive only such aid as all good nationalities have needed.

IV. Our efforts have provided, in advance of emancipation, a home for such of our colored population as choose to avail themselves of it, where they can easily own lands, acquire a competency, and aspire to eminent positions, free from the ankers and rivalry of a dominant race. In Liberia they own the houses they live in, the land on which they toil, many of the vessels in which they export and import their goods; they command their own soldiers, sail their own ships, govern themselves, and are their own educators and statesmen and judges and jurors.

V. Your money has not only set in motion one of the grandest schemes of human elevation, but made its future progress certain, rapid, and economical. By the aid of what has been accomplished in Liberia, in preparation, we may press our work on to any extent we please. The people of color, in large numbers, are nobly impelled to go there and aid it. Many of them are Christians, and skilled farmers and mechanics. They are rapidly being educated, and find in Liberia the means of supplying any deficiency in this respect. We need now only persistence and liberality and faith to consummate our work of Africa's redemption with remarkable rapidity.

VI. Last, though not least, the conscience of the givers approves their endeavors to do good with what of this world's goods God has confided to their care. "To do good and communicate forget not, for with such sacrifices God is well

pleased," is His command and promise. It is difficult to conceive of a more Christian work than that of so substantially aiding our poor colored people, and through them the hundreds of thousands of heathen sons and daughters of Africa. "Be not weary in well doing:" "for God loveth a cheerful giver."

For the African Repository.

AMERICA OR AFRICA.*

Anniversaries commemorative of important events always create in the minds of those who feel a deep interest in the occurrences to which they relate emotions of no ordinary kind. They remind one of the thrilling scenes of the past, of stern conflicts, physical victories, and moral triumphs, of anxious days and sleepless nights, of mingled emotions of hope and fear.

The enterprise in which we are engaged, whatever may be its nature, at the beginning was but a doubtful experiment. Shall we succeed or fail? These were questions which, in rapid succession, flitted through the minds of Christian philanthropists, when they were about to engage in, or were in the early prosecution of, an enterprise to promote human welfare, found a new government, or to lay the foundations, broad and deep, of a future empire, which one day they hoped would bless and benefit mankind.

We live in a philanthropic age—in the noon of the nineteenth century; in an age of rapid progress and radical reform; in an age distinguished for humane efforts put forth by the Christian, the philanthropist, and the benevolent;—to propagate the Gospel, roll on the advancing tide of civilization, and to sow the seeds of civil and religious liberty over every portion of this habitable globe.

It would be strange, very strange, if, under these circumstances, any portion of mankind, no matter how deplorable may be their condition, or how low they may have sunk in the scale of human existence, should be wholly neglected, and left to perish in ignorance, degradation, and barbarism.

Influenced by considerations of this nature, a little over fifty years ago a few good men conceived the thought and matured a plan for establishing, on the West Coast of Africa, a colony of people of color from the United States, for the purpose of securing their happiness, the blessings of civil and religious liberty, equal rights and privileges, and to prove to the world the black man's capacity for self-government. They contemplated by this means to furnish an asylum for the down-trodden and oppressed colored people of the United States—to enable them to escape from bondage and the blighting and withering effects

*Reflections on the return of the Anniversary of the American Colonization Society, by Hon. Henry W. Johnson, Jr., formerly a member of the Bar of the Supreme Court of the State of New York, and now Attorney General of the Republic of Liberia.

Coast of Africa, composed of people of color from the United States, which can and will furnish a free and independent home for every colored man who will avail himself of the facilities which it offers him to secure individual happiness and national prosperity.

Whether its duration be long or short must, under the blessing of God, depend wholly upon the energy, character, and future conduct of the inhabitants thereof. If they display those great qualities which marked the progress of the founders of empires in other ages of the world and in other countries, if they avoid their errors and adopt their virtues, who can predict the glorious future that lies before the African Republic.

The past and present generations are those upon whom depend the strength and durability of the future national empire. If they lay their foundation in the sand, however grand, magnificent, and imposing may be the superstructure, sooner or later it will crumble and fall, and will be washed away by the first wave of opposition that is dashed against it. But if founded upon a rock, it will survive the wreck of empires and endure the shock of ages.

The philanthropic and Christian men who established this colony, and those who founded the Republic of Liberia, endeavored to lay its foundation upon the rock of eternal truth; to cement its iron pillars in the mortise of religious principle, and to crown its towering heights with the cap-stone of impartial justice, equal rights, and civil and religious liberty!

This is all that can be required of those through whose influence and exertions this infant colony was planted upon these shores. But, not satisfied with this herculean task, they still labor to promote the growth and progress of the new Republic, and to strengthen the great temple of civil and religious freedom. While they have accomplished much more than they had a right to expect, yet what a pity that, in consequence of the folly and opposition of those they wish to benefit, and the mistaken policy of their friends and advisers, they have not been able to do more. What a fearful responsibility rests upon the heads of those who have advised the colored people of America to reject the aid offered them, to seek a free and independent home on the soil of Africa. Under the circumstances, what a blessing to accept. To accept would be not only a blessing to themselves and families, but also a lasting good to Liberia in particular, and a permanent blessing to Africa in general. True, can Africa do without them in the same sense that America can do without further foreign emigration. But, although America has a population of about 36,000,000, her statesmen still appreciate foreign emigration as highly now as they did when she had but 3,000,000. Why? Because these emigrants aid in clearing up and developing the resources of their country. They add strength and stability to the Government, and increase the aggregate wealth of the nation. For the same reasons Liberia would be benefited by the emigration of the colored people of the United States.

True, America could have increased in population and wealth without foreign emigration, but how slow would have been her progress without

this aid. Such will be the case with Liberia to some, but not to so great an extent. Do you ask me why? I answer, because the circumstances of the two countries are not the same. America could derive no considerable accessions from her native population. As a general rule, they would not conform to the manners and customs of a civilized and Christian people. Like the reed spoken of in the fable, refusing to "bend before the blast"—"like the oak, they have been uprooted by the storm." They have been compelled to recede as the tide of civilization advanced, to escape the general deluge, and to avoid being overwhelmed by the rolling surfs and swelling waves of national progress. But the native Africans do not, like the American Indians, reject civilization. On the contrary, even during my brief residence in Africa, I can plainly see the hopeful signs of progress among the native population. The first evidence of progress is the fact that those aborigines within the reach of the influence of the citizens and Government of Liberia are fast becoming a law-abiding people. Instead of attempting to avenge their own wrongs, they resort to our courts of justice for a redress of grievances. Again, they are learning the English language and acquiring the habits of industry. Many are now and others are fast becoming good mechanics; others are cultivating the soil, and aiding us in developing the natural resources of the country. Many are going to school, and storing their minds with useful knowledge; others again are attending churches and Sabbath schools, thereby receiving the light of the Gospel and the teachings of religious truth. Every sign indicates progress.

With these facts before us, we have everything to encourage and nothing to dishearten us. Liberia, then, has a population of unnumbered millions of natives, acclimated from their birth, more or less of whom, sooner or later, will be incorporated within her limits, acknowledge the jurisdiction of her Government, add to her national strength, and assist in developing the immense resources of her soil and climate.

Do you ask why, then, are we so solicitous about the emigration of the colored population of the United States to Liberia? I answer, first, because we are anxious to have them enjoy the same blessings that have been conferred upon us by emigrating to this country. Again, because we know that one hundred thousand men, already civilized, can do more, in a given time, to promote national welfare and posterity than double the same number of uncivilized men. To reject this truth is to deny the advantages of civilization over barbarism—the superiority of knowledge over ignorance. While it is true, then, that Liberia can succeed without emigration, yet it is also equally as plain that her growth and prosperity depend in a great measure upon the emigration and assistance of the colored population of the United States.

In view of all these facts, and the advantages which in every respect would result to all concerned from such emigration, I am surprised, in fact immeasurably astonished, at the reluctance manifested by the colored people of the United States to emigrate to Liberia. Are their objections founded upon fancy or fact? Are they the result of reason or prejudice? Is it for their best interests to remain in America or to come to Africa? These are the important questions to be fully considered



and satisfactorily answered. These are the great problems to be solved. In my humble opinion the path of duty is plainly marked before them. It is unquestionably their duty to adopt that course which is the best calculated to preserve their manhood, secure their independence, add to their lives the greatest amount of human happiness, and all the blessings to be derived from the enjoyment of equal rights, political privileges, and civil and religious freedom.

If these blessings are fully enjoyed in America, then there is no good reason why they should not remain in that country. But if, on the contrary, these privileges are withheld from them, and they are the victims of caste, oppression, and outrage; if rights, to which they are justly entitled, are denied them for reasons over which they have no control; if they are compelled to bear the burdens of government without being allowed to participate in an equal share of its benefits, then it is unquestionably their duty to go to some country where they can escape from the withering effects of these disabilities, and not entail these same wrongs upon their children, which for centuries have crippled their own energies, crushed out their manhood, blighted their prospects, and withered their most cherished hopes.

We are told that, however grievous may be the wrongs which have hitherto been inflicted upon the colored people of the United States, they are now filled with encouragement and hope.

Are these well-grounded hopes, founded upon reason and common sense, upon rational probabilities, or are they idle phantoms, having no real existence except in the distorted visions of a hopeful fancy? In order to settle this question, we must fully consider to what extent the acquirement of civil rights and equal political privileges will fulfil the just expectations of the colored people of the United States. Will the possession of these rights secure for them all those rights and privileges to which they are justly entitled as freemen? All will admit that without these they cannot, and as high-minded and intelligent freemen should not, be satisfied. To be satisfied with less would be degrading to their manhood, and justly lower them in the estimation of all mankind.

There are but two proper modes of discussing this question: First, arguments founded upon experience; secondly, those based upon reason and common sense or founded upon the probabilities of the case. Let us, then, proceed to consider dispassionately the question under consideration.

Does the acquirement of equal civil and political rights answer the just expectations of the colored people of the United States, and give them all they desire as high-minded and intelligent freemen?

We will not attempt to consider the possibility, but only the probabilities of the case. I admit that with God all things are possible. He, with His omnipotent power, might have secured all these things for the Israelites in the land of Egypt; but he did not choose to do so. He can secure the same for the colored people of America on American soil. But have we any right to suppose that He will be any more partial to the blacks of America than He was to the Israelites of old—His own chosen people? Certainly not. While it is true, then, that "all things are possible with

God," this is not true in reference to man. As free moral agents we are left to work out our own destiny here as well as hereafter. In view of these facts I ask, can the colored people of America, by their own exertions, and with the aid of their friends, secure all they desire in that country? In the first place, permit me here to ask, for what are they struggling? Originally they were contending for "equal, social, religious, civil, and political rights on American soil." These they claimed as their birth-right, as native-born citizens of the country. I know these claims are just, and all these rights should be accorded to them. But, said Edmund Burke, "It is vain to talk of rights when you have not the power to enforce them." The question, therefore, is not, are they justly entitled to, but will they secure what they desire by remaining in America? Hitherto they have failed to effect this object. What are their prospects for the future? In my humble opinion they are dim and shadowy. Like Patrick Henry, to some extent, "I judge of the future by the past."

All history proves that when two distinct races live under the same government, on the same soil, the dominant race will, to a greater or less extent, oppress the weaker class. This being true, why should the colored people of America expect to form an exception to the general rule? We are told by many that these premises are unsound. That, "having started from false premises, we have arrived at incorrect conclusions." References are then made to the history of the past to prove that different races of men have blended harmoniously together into one homogeneous mass, and formed, under one government, one great nation.

The history of England and other nations is referred to as an evidence of this fact. A moment's reflection must prove the fallacy of this idea. These were different nationalities, but not different races! Mark the distinction! There are but five different races of men, while there are many different tribes and nationalities, speaking a different language, and living under different governments. The latter, under favorable circumstances, have frequently blended together and formed one nationality, especially when they were about equal in numbers, physical strength, and mental culture. For example, as was the case with England and Scotland.

But where in all history can you point to a single case where two distinct races, not nationalities, living under one government, on the same soil, but where the dominant race is vastly superior in numbers, intelligence, wealth, force, and power, such dominant race has consented to give to the weaker equal rights and privileges with themselves? I do not mean "equality before the law," "equality in form," but equality in fact! Incontrovertible facts answer. Nowhere is a single instance of this nature recorded on the pages of impartial history.

In conclusion, then, I hazard a bold assertion, and challenge a successful contradiction: There is not a country in the world where white men, constituting a vast and overwhelming majority of the electors, do, by their votes, as a general rule, elevate black men to positions of trust, emolument, and power, upon terms of perfect equality with themselves! If, therefore, colored men wish to enjoy perfect freedom, and prove their capacity for self-government, they must build up a nationality for themselves.

H. W. JOHNSON, Jr.

MONROVIA, LIBERIA.

LETTER FROM THE ATTORNEY GENERAL OF LIBERIA.

To the EDITOR OF THE AFRICAN REPOSITORY.

MY DEAR SIR: I am indebted to Mr. Wm. B. Peck, of this city, for a copy of the following letter recently published in the *Buffalo Courier*. The letter was addressed to a sister of Mrs. Peck, in whose father's family Mr. Johnson, as a poor orphan boy, spent his early childhood, and where he received the rudiments of an English education. To the kindness of the family of James D. Bemis, Esq., of Canandaigua, Mr. Johnson doubtless owes much of his success in life. His letter to one of his remembered friends and benefactors is worthy of a place in the AFRICAN REPOSITORY.

Yours, truly,

JOHN ORCUTT.

BUFFALO, N. Y., *Sept.* 16, 1870.

LOWER CALDWELL, REPUBLIC OF LIBERIA, *March* 15, 1870.

MRS. ELIZA ANTIS: Madame: I owe you an apology for not writing you before this; but I have been waiting to fully determine, in my own mind, whether my removal to Liberia would be a success or failure, before I wrote you upon this subject.

I have now been in Africa long enough to fully settle this question in my own mind. I am happy to announce to you that up to this date my success has been all I could expect or desire. My whole family (little Eva excepted) have done much better than we had any right to expect when we left the shores of our native country.

We have now been in Africa about four years and eight months. For three years we were afflicted with the African fever. During this period, at times, our prospects looked dark and dreary. Sometimes we were encouraged with hope! Finally, through the blessing of God, the African fever left us. Since then we have enjoyed very good health. My own health is better now than it has been before for fifteen years. You must not infer from what I have said that we were helpless, and confined to our beds during the whole of this time. By no means. It was "up to-day, and down to-morrow." Whenever we were able we kept up. This is the only successful way of dealing with the African fever. Its natural tendency is to cause a person to feel stupid, low-spirited, and not inclined to either work, play, or study. The doctors tell the patients to fight against these symptoms, to stir around and keep the mind and body actively engaged. We all tried to follow this advice. We only kept our beds when we were too weak to stand or sit up. Mrs. Johnson and the girls were constantly engaged in household duties, when able to be up, or other useful occupation. I commenced practicing law the first week I landed in Liberia, and have been doing the same up to the present time. Notwithstanding I had the fever for three

years, I only missed one term of the court. Sometimes I have been engaged in arguing causes long after midnight.

I must not keep you in suspense. You, I presume, wish to know what we have been and are now doing in Liberia. To be brief, we are all now doing well. Lottie was married about eighteen months ago to Mr. David M. Payne, oldest son of Mr. James S. Payne, who was then President of the Republic of Liberia. She was married at the Executive Mansion with great pomp and ceremony. Senators and representatives, judges of the Supreme Court, foreign ministers and their wives and daughters, were present on the occasion.

From this you can judge of the social position of my family in Liberia. Lottie was next to the youngest. She now lives in a very fine house, down the coast, in the city of Greenville, Sinou county, about one hundred and fifty miles from the city of Monrovia, which is the capital of the Republic. Matilda, my oldest daughter, has been teaching in the Seminary at Monrovia going on three years. She is the principal of the school. She also is the organist in the Methodist Church. Ex-President Warner, Ex President Payne, and President Roye send their sons and daughters to her school.

I am now living in a plain, rough-boarded house on the banks of the St. Paul's river, at a place called "Caldwell," about ten miles from Monrovia. I will not say I am farming—this would be a libel on the noble occupation—but I am living on a piece of land, cultivating coffee, raising my own vegetables, such as sweet potatoes, cassada, yams, corn, beans, and other vegetables and fruits that grow in this climate. Some of our people raise all the vegetables that grow in the North, in America.

We have pine-apples in great abundance. They are delicious! The season lasts over six months—from January until August. Some are growing during the whole year. There are many choice and delicious fruits in Africa, such as the pine-apple, orange, mango, plum, guava, soursop, figs, paw-paw, African peach, cherries, plums, melons, grapes, and many others too numerous to mention. This is a great country for the study of botany. Flowers blossom the whole year. Many of them are perfectly exquisite. Over every hill we climb, through every valley we walk, over every field we roam, the wild flowers bloom and blossom on every side, and fill the air with the sweetest fragrance.

Birds of rare and beautiful plumage cheer the drooping spirits of the lonely traveler while walking along among the unbroken wilds and vast solitudes of this land, and fill his ears with the most bewitching melody. I can assure you that Africa is truly a beautiful country! Exaggeration is impossible! Let the seeds of a Christian civilization be scattered broadcast over this land, and soon her vast sandy plains, her wide moral deserts, would begin to bud and blossom like the rose.

Almost five years' experience and observation in Liberia have confirmed me in the belief that Africa presents the noblest field for the development of the manhood, energies, genius, and talents of the colored people of the United States that can be found under the broad sun.

Here they will find every stimulus to industry, to moral and mental culture. Here we can all stand, or fall, upon our own merits. This fact is fully illustrated in the short career and brief history of my own family in Liberia. A little over four years ago we landed on these shores poor, humble, and lonely strangers. By our own unaided exertions chiefly we commenced at the bottom round of the ladder and have gradually worked our way up toward the top. What have we effected in this short period besides struggling three years with the African fever? To sum up all in a few words, Lotie has maintained a good standing in society and married the son of the President of the Republic. Matilda is the principal of a school in the Seminary, a large and commodious building on an eminence eighty feet above the level of the sea, and located in the heart of the city of Monrovia, and I am now Attorney General of the Republic of Liberia, and a member of President Boye's cabinet! This places me, *ex officio*, at the head of the Liberian bar. Surely, madame, has our mission to Liberia been a failure or success? I give you the facts. You can judge for yourself.

We have also been successful in a pecuniary point of view. My girls are no longer any expense to me. This makes them feel much better than they would feel if they were dependent upon their parents. I have two hundred and forty-four and a half acres of land in the town of Caldwell, all paid for. I have planted over three thousand coffee trees, and intend to set out about as many more. About one thousand will bear this year. Besides my salary as Attorney General, and what I make from my law practice, I get one thousand dollars, this year, for revising, compiling, and correcting the statute laws of Liberia. So you can see that fortune smiles upon us.

I am happy to inform you that my three daughters and myself are trying to serve the Lord in spirit and in truth. We have resolved, with God's blessing, to live the life of Christians, and to let our light shine as such before the world. Mrs. Johnson and myself are now alone, but we keep up our family worship. I have the little pocket Bible you gave me in 1836 as a holiday present. Although it is very fine print, my eyesight is so good I often use it at the morning service. I do not use glasses yet; but I am no longer a young man. I will be forty-eight if I live to see the 25th of this month. Give our best regards to your mother, if alive, and all your family. Please write me. Direct to H. W. Johnson, Jr., Monrovia, Republic of Liberia, West Africa, via England.

Your humble friend, the orphan boy,

H. W. JOHNSON, Jr.

From the Interior, Chicago, Illinois.

AFRICANS AND AFRICA.

We have received from Rev. George Inglis, District Secretary for Illinois of the American Colonization Society, an interesting letter concerning Africans and Africa. Much has

been written about the natural resources of Liberia, and recent explorations of the adjacent country, east and northeast, show that it is not a region of barrenness; but that various valuable productions abound. The land is elevated and diversified by forests and hills. The climate is healthful and of the even temperature peculiar to that latitude.

The Africans prefer teachers of their own race, and we trust that all interested in the evangelization of this people will give liberally to aid the work of the Society, of which Mr. Inglis writes as follows:

Since being identified with the American Colonization Society in our present capacity, we have been relying, for the most part, on personal effort. Our discourses, lectures, and addresses for scattering light and imparting information in reference to our great national Foreign Missionary Society—as we may *now*, in its present aspects, more appropriately than ever style the American Colonization Society—for the evangelization of Africa's numerous continent of from 150,000,000 to 200,000,000 of benighted, perishing heathen.

But the growing importance and magnitude of the work demand more extensive and rapid methods of communication for diffusing knowledge, interesting the public mind, and moving the public heart. Hence we resort to the press, and, while both the religious and secular journals of the New England and Middle States are affording their very cordial and valuable aid to the Society's District Secretaries, there working, we would fondly hope and believe that we, too, may enjoy similar aid in our arduous, but glorious work here, in the northwest, where, comparatively, but little is known of this humane and philanthropic Christian institution, and, consequently, but little doing through sympathy and material aid, for sustaining and helping it forward in its interesting and momentous work. Your columns, Messrs. Editors, have courteously, and in the spirit of Christian philanthropy, been opened to us once and again. And this will encourage us to forward you occasionally brief articles touching our cause; and a little historic sketch, if you please, just now, by way of a beginning.

The little nucleus of a few negro emigrants sent out, with their own consent, by the American Colonization Society, some fifty years ago, and planted on the western shores of Africa, for the purpose of founding an asylum for the oppressed of their race from all parts of the earth; for the suppression of the slave-trade; for their own elevation, usefulness, and happiness; and for the civilization and Christianization of the African continent *entire*, has been a complete success. The first

three objects have all been attained, and the last great and grand purpose of the Society is now, under the smiles of a benignant Providence, being fast reached. The little colonial band is now no more the Liberian colony, but the Liberian nation. Having grown in numbers, in intelligence, in resources, and in power, it has become a negro nationality, an African Government, modeled, in all respects, after our own great American Republic. The highest official, the occupant of the Executive Mansion, to the lowest in authority, are all *black men*, who have performed their parts *well*, and are still conducting the affairs of the Government ably and successfully, thus demonstrating that the black man is not without talent, and tact, and capacity, but only wants the opportunity of development.

This Liberian country, beautifully diversified and wonderfully productive, extending six hundred miles along the coast, and some fifty miles and more indefinitely into the interior, and having a population, including the aborigines, of over six hundred thousand, dotted with its towns, and villages, and rural improvements; with its common and graded schools; its College, with an able faculty of liberally educated men; its sixty churches of seven different denominations; and through its civil, moral, and religious character wielding an influence far beyond the jurisdiction of the Republic; and not only acknowledged by, but in treaty relations with, the leading Powers of the earth, presents attractions and offers inducements for emigration that solves at once the problem of the mighty influx of applicants from our "freedmen" to the Colonization Rooms at Washington for passage to Liberia.

Since the close of the war, thousands of the liberated four millions have made application, and the Society, while she has had the will to gratify the wishes of all suitable emigrants, has only been able to send out some twenty-four hundred. At the present time she has enrolled on her books the names of twelve hundred applicants who are anxiously waiting for transportation this autumn.

This Society will dispatch her *Golconda*, a first-class one-thousand-ton ship, accommodating, conveniently and comfortably, six hundred passengers, on the first of November next, the time of her regular autumnal embarkation; and, should the largeness of the liberality of the American people allow her the privilege so to do, will be exceedingly glad to charter a second vessel to accompany her.

The applicants, it is worthy of note, have all been of the very *best element* of our colored people; the intelligent and enterprising, the moral and religious; just such a class as the Society would have selected, could she have gone among the

four millions and chosen the emigrants which the exigencies of the times and the opening providences of God, both in Liberia and in Africa, demand. They go, as themselves tell us, that they, and their children after them, may enjoy the immunities and blessings of their own nationality—of the *black man's* Christian Government, and to assist in advancing the general interests of the same; but, too, they are prompted by the higher and nobler motives of swelling the Liberian strength, and the Liberian influence, and the Liberian moral power for the prosecution of the stupendous and sublime work which is to devolve mainly upon Liberia, as God's great and grand instrumentality or agency of converting Africa's pagan and heathen continent into a Christian Empire, where Christ, whose right it is *everywhere* to reign, may sway a *universal sceptre*.

Is not this a laudable ambition? Are not these generous and noble impulses? Is not this the spirit of missions? And ought this ambition, these impulses, this spirit to be cherished and gratified by American patriotism, American philanthropy, and American Christianity? Let candor answer.

COLONIZATION ADDRESSES AT BUFFALO, N. Y.

The pulpits of Rev. Drs. Heacock and Lord were occupied on Sunday, September 11, by the Rev. Dr. Orcutt, Secretary of the American Colonization Society, who presented the objects and claims of that Society. He said the Bible teaches us that Africa is to be redeemed from the darkness of heathenism; and the book of Providence teaches us in language clear as sunlight that Christian civilization is to be given to that continent mainly by her own children. After centuries of unsuccessful efforts by the Anglo-Saxons in their mission work in Central Africa, the great mission of the black race in our country is made manifest by the establishment of the Republic of Liberia, on its western border, by the agency of the American Colonization Society. Where sixty years ago the slave trade reigned supreme is seen an independent nation, modeled after our own, with a population of at least half a million, which has been recognized by formal treaty by all the principal Powers of the earth—a nation with its numerous churches, its schools, and its College, and with its growing commerce. And all this at a cost of less than two and a half millions of dollars, or about the cost of taking the census of 1870 in this country.

It is entirely safe to challenge the world to produce another instance of colonization in human history which has accomplished an equal amount of good by a like expenditure.

The Secretary stated that the Society had colonized more

negroes since the war, or during the last five years, than ever before in the same period, except in one single instance; and that the number sent did not embrace one-half the applicants for a passage. The present number who have applied for a passage this fall is about one thousand two hundred. The next expedition of the Society will sail in November. A cause that is thus giving Christian civilization to a continent and nationality to a race is worthy of confidence and support.—*Buffalo Express*.

COLONIZATION MEETING AT ELMIRA, N. Y.

A public meeting was held last evening in the Second Presbyterian Church, in the interest of the Colonization cause. The meeting was addressed by the Rev. John Orcutt, D. D., Secretary of the American Colonization Society at Washington city, who was listened to with close attention and manifest interest for an hour or more. The theme of discourse was the Redemption of Africa. The speaker presented facts on the subject worthy of the consideration of the Christian public. He showed very clearly to thoughtful minds that the work must be accomplished mainly by the instrumentality of colored people; millions of them have been educated for it in the United States. A good beginning has been made by the establishment of the Republic of Liberia. That Republic, he stated, had been an independent State, composed entirely of negroes, since 1847, and that it now contained a population of some five hundred and sixty thousand people, with all the means and appliances of becoming a great and powerful nation. The whole number colonized from abroad is about twenty thousand.

The work of the Society, though well begun, is not fully accomplished. Applications for a passage to Liberia are numerous and urgent. Sympathy of race inspires them to go. They have a right to go or stay, and an equal right to decide which they will do. And who has the right to deny them the privilege? Do we not owe it to them and to Africa to send as many suitable persons as desire to go? But, it is said, "they are wanted here." Are they wanted here for their social advantages, or is it for selfish ends? However this may be, Africa needs them more than we do; and can we not spare a few hundred or a few thousand a year for Africa's sake? especially when we are receiving emigrants from other countries at the rate of hundreds of thousands per annum.

The Secretary closed by an appeal for the necessary aid to enable the American Colonization Society to prosecute the work in hand.—*Elmira Daily Gazette*.

COLONIZATION AT WORCESTER, MASS.

Rev. D. C. Haynes, District Secretary of the American Colonization Society, preached to a large audience last evening in the Church of the Unity, taking as his text Hebrews xiii: 16, "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." The subject of the discourse was the work of the Colonization Society, and the speaker considered three points as of the utmost importance to our country and to Africa. First, the work of the Society among the freedmen was referred to. The Society has no intention of removing the entire colored population from the country. Even if it were possible, it is not desired. But those whom it does send to Liberia are placed there in much better circumstances than the Pilgrims found themselves when landing on Plymouth Rock. In the first place, they are carried thither in a thousand-ton ship; the Society then gives each man from ten to twenty-five acres of land, on which he can raise two crops each year; and the Society takes care of the emigrants for six months, or till they can raise the first crop.

Secondly, the speaker referred to the efforts of the Society as related to the great missionary work of the day. The reason why more has not been done by the great missionary agencies for the evangelization of Africa is because they have been appalled at the work. While white missionaries cannot live in Africa, colored ones can, as has been shown in the history of the Colonization Society. Colored people are made energetic by the climate, and many of them also possess the right qualities for missionaries.

Thirdly, the relation of the true work of the Society to the question of human progress and the civilization of the world was considered. The speaker claimed that the future of Africa was largely dependent upon the labors of those who have African blood in their veins, and he spoke of the success of Liberia as indicating what the future may be.

DEATH OF RICHARD T. HAINES, ESQ.

Richard T. Haines, Esq., one of the founders of the dry goods firm of Halsted, Haines & Co., of New York, died at his residence in Elizabeth, New Jersey, on the morning of August 21. He had been in failing health for a considerable time. He was born in Elizabeth, New Jersey, May 21, 1795. His funeral services were attended in the Westminster Church, Elizabeth, on the 23d of August, by a very large concourse, who thus paid their last tribute of respect to his memory.

Mr. Haines was naturally of a very timid and retiring disposition with regard to any public services, but a sense of

duty and the demands of Providence led him to occupy positions of great and increasing usefulness, which he most successfully filled. He was for forty-six years a member of the Finance Committee of the American Tract Society. His long connection with the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Colonization Society, and kindred organizations, is well known; and his services in these and similar relations have been recognized as eminently valuable. The Union Theological Seminary was formed in Mr. Haines' parlor, and he was for a number of years, and up to the time of his death, President of its Board of Directors. His autograph, written in later years with a trembling hand, appears upon the diplomas of most of the graduates of this institution. Mr. Haines retired from active business life some twenty years ago, and he has since devoted much of his time to works of Christian benevolence and usefulness.

LIBERIA BAPTIST MISSION.

LETTER FROM REV. MR. RICHARDSON.

MONROVIA, *June 9, 1870.*

I am still laboring in this most interesting missionary field with astonishing success. A glorious work exists in this far-off heathen land. On Thursday, May 5, I left Monrovia for Robertsport, Grand Cape Mount. On Sabbath morning, the 8th, I had the pleasure of baptizing forty souls, hopefully brought to the knowledge of the truth as it is in Jesus. At half past one o'clock, p. m., I went to the house of worship and received the new members, and then administered the Lord's supper. Surely the Lord was with us on the occasion, for His presence lighted up our dark minds and filled us with spiritual life, causing our hearts to burn within us while we were under the influence of His love.

On Saturday, the 21st, I left Monrovia for my native station, Virginia. On Sabbath, the 22d, I went from my residence to the church, preached at eleven from Mat. 28: 29, having gone thither for the purpose of baptizing. After preaching I had the pleasure of baptizing three. In the afternoon I administered the Lord's supper, having received the three new members.

There is a blessed work in this land. There are five more converts at Robertsport to be baptized. Being absent at the time of my visit, the church has proposed to send them to Monrovia for that purpose.

On Sunday, June 4, I left Monrovia for Virginia, to hear the preacher who was baptized May 22, with reference to a license as a Baptist preacher. The trial-sermon was satisfactory, and the license was granted. Afterwards I baptized a convert and preached from Isaiah 3: 10.—*Baptist Missionary Magazine.*

DR. LIVINGSTONE.

In his inaugural address as President of the Geographical sections of the British Association, Sir Roderick Murchison referred to the exploration of inner Equatorial Africa by Sir Samuel Baker, and of Southern Africa by Dr. Livingstone. Sir Samuel (said the President) would by his researches add largely to our acquaintance with the vast central and watery region on either side of the equator. The one great object at which he was aiming was, of course, to reach the southernmost end of the Albert Nyanza, because there he trusted to fall in with and relieve his great cotemporary, Livingstone. If, indeed, said Sir Roderick, that indomitable missionary, who unquestionably stands at the head of all African explorers, should succeed in tracing a connection between the waters of the Tanganyika Lake, where he was when we last heard from him, and the south end of the Albert Nyanza, why then the meeting of these two remarkable men would be the happiest consummation of our wishes; and if that should be accomplished, Sir Samuel Baker himself will, I doubt not, cheerfully award the greater share of glory to his fellow explorer, who will then have proved himself to be the real discoverer of the ultimate sources of the Nile. In waiting for the solution of this great problem, I adhere in the meantime to the opinion which I previously expressed, that if Livingstone be still at or near Ujiji on the Lake Tanganyika, to which place supplies have been sent to him, he will at once proceed to determine that problem, and will not think of a return to England until the great *desideratum* is carried out. And here I would ask why any one who knows what Livingstone has undergone should despair of his life, simply because we have had no news from him during the last fifteen months? Did not much more than that period elapse whilst he was in the heart of Africa without our receiving a word of comfort respecting him? By the last accounts he was hospitably received by Arabs who are friendly to the Sultan of Zanzibar, who is Livingstone's patron and also a protector of the negroes. I had written thus far, and all was in type, when I received a letter from Dr. Kirk, at Zanzibar, dated 29th of June, 1870, which has comforted me exceedingly; for sanguine as I have been as to the safety and success of Livingstone, I am now better supported than ever in my antici-

pation of his ultimate triumph. Dr. Kirk thus writes: "News has reached me by natives from the interior that the road is now clear, and that the cholera did not pass the town of Unyanyembe. Livingstone is therefore out of danger, and I hope the stores sent have now reached him. The rainy season being at an end, Unyamwezi caravans are daily expected, and will, no doubt, bring, if not letters from the Doctor himself, at least news of him from the Arab governor of Unyanyembe. The coast near Zanzibar is now healthy."

WEST AFRICAN TRADE.

There were immense quantities of produce about the coast, waiting the arrival of ships to take it away. At Lagos much cotton and palm-oil was awaiting the chances of shipment. In consequence of the markets being reopened at Benin, oil was coming in freely to the different establishments.

From the western districts of the Gold Coast, it is stated that since the exchange of territories, notwithstanding the troubles connected with it, the palm-oil trade had increased, the increase in the exports being over £140,000. The estimated revenue of the British settlements on the Gold Coast for the current year was £29,000, and the expenditure £19,000. It is believed that in 1872 the revenue will be £45,000, without laying any additional burdens on the people. The opening of the Volta will afford the means of achieving this result. The revenue of the Gold Coast will soon exceed, it is thought, that of Sierra Leone, and should the Government expend a good proportion of the sums raised in the construction of roads and public works, the Gold Coast would become a splendid settlement.

Late advices from British Sherbro state that the oil season had commenced, and that there was every prospect of a good trade being done. Business in general had been very brisk of late.—*African Times*.

From the Liberia Register.

THE FIRST OF AUGUST DEMONSTRATION AT CLAY-ASHLAND.

(CONCLUDED FROM OUR LAST NUMBER.)

Passing by a number of farms and comfortable residences, among which may be mentioned Bishop Roberts's fine brick building, recently finished, the estate of the late Hon. Abraham Blackledge, the pioneer coffee and sugar planter of the St. Paul's, and the Rev. A. F. Russell's, we reached Clay-Ashland. Here we found the drums beating, the soldiers marching, a

large collection of ladies and gentlemen in lively and holiday mood, some standing, others walking, and others sitting, all, however, on the eve of repairing to the Methodist Church, in which the exercises were to take place. We hurried to the residence of Hon. H. W. Johnson, by whom we were to be entertained, where we met hearty welcomes from the host and hostess. Hastily passing through the ceremony of shaking hands, inquiring after each other's health and that of absent friends, we went to our respective rooms that were in waiting for us and made ready to enter upon the festivities of the day. Our preparations being through with, we hastened out to start for the procession that was being formed in front of Governor Erskine's residence, just a few steps below. By this time quite a company had assembled in the drawing-room, ready to move off to the place of meeting, among whom were Bishop Roberts and lady, Hon. W. S. Anderson and lady, Mrs. Augustus Washington, the widow of the late Hon. S. D. Johnson, Hon. Mr. Dixon and lady, and others.

The hour of twelve having arrived, the procession formed and was escorted by two military companies to the church. Fifteen minutes' march brought us to the church, already filled with spectators.

After the opening exercises, Hon. H. W. Johnson, in his usual happy style, made an eloquent introductory address. He first called attention to the event celebrated on that day, viz, the British West India emancipation of eight hundred thousand Africans and their descendants, and proposed that henceforth the celebration of this be merged into that of the United States emancipation of three millions of Africans on the first day of January. He spoke fervently on Africa, her redemption, and the importance of Liberians being awake to a due sense of the part they are called upon to bear in this glorious work.

Hon. W. S. Anderson was then introduced to the audience, and gave a very interesting narrative of his late expedition to the Barline country. He set out from Carysburg, under Government commission, with twenty-five guards and thirty-five baggage carriers, with authority to explore the country, open roads, purchase territory, form treaties, and erect block-houses for military stations, whenever needed for the purpose of securing peace and quietness among the interior tribes.

His mission had been accomplished in about eight weeks. Leaving Carysburg and passing through Beah Twi, Karpes-town, Wah Gie Place, Shillipah, Nyiya, Woomah, Powle, and Palingah, he reached Palaka, the capital of Barline. This entire region of country, an area of about two hundred and fifty miles, with not less than one hundred and fifty thousand inhab-

itants, he secured by purchase and treaty stipulations to our Government. Palaka is a very ancient city, surrounded by a wall of stone and clay eighteen feet high, and six feet thick. He was very kindly received, and hospitably entertained by the king, and the greatest interest was manifested in the objects of his mission. Treaties were made and duly signed by the chief and headmen of the country; and now the Liberian flag, the star of hope, floats in the breezes that fan the city of the ancient Palaka. Rice and corn are raised here in abundance. Mr. Anderson stated that the Palaka country alone produces corn enough to supply the demands of the entire Republic of Liberia. Camwood forests abound, and cattle are numerous and cheap. The markets are supplied with every variety of exchangeable commodity desirable, and attended by thousands from all parts of the surrounding country. Mr. Anderson referred in his narrative to the missionary work in connection with this region, and thinks the absence of Mohammedan influence renders it a most inviting and promising field for efforts in that direction. His narrative, which occupied more than an hour, was listened to with marked interest and breathless attention.

After the national anthem, "Hail Liberia," by the choir, the Rev. Alex. Crummell was introduced, who had been requested to repeat in this town the admirable oration delivered by him in Monrovia on the 26th day of July. This occupied another hour, and yet the audience was not tired. Some remarked on leaving the church that they could have enjoyed it until night, so rich a treat were the proceedings to them.

The exercises at the church being closed, the procession marched back to Governor Erskine's, and then proceeded to Mr. Johnson's, where a table groaning under the rich viands of the country greeted our longing eyes. The well known tact of Mrs. J. in getting up dinners and teas renders any comment unnecessary here. The fearful inroads made upon the dishes of roasted pig, turkeys, and mutton, as well as of our choicest vegetables, afforded an ample illustration of the appreciation of her excellence in this department. Some of us were vividly reminded of the honorable gentleman's birth-day, which occurred not many months ago, and were almost selfish enough to wish that such birth-days and first of August celebrations would take place more frequently than once a year.

After an hour spent in walking around and admiring the rich coffee plantation of the "Greenwood Valley Farm," and that of the adjoining neighbors, Governor Erskine and Hon. A. B. Hooper, the curtains of evening fell upon us and the day was gone.

We would now gladly have retired to rest, satisfied with the

labor, and fatigue, as well as the enjoyment and recreation of the day; but we were kindly denied this pleasure. For at 8 o'clock a large and brilliant company had gathered from Virginia to Millsburg. A tea-party followed, served up in becoming style. Three or four hours more spent thus closed the first of August demonstration at Clay-Ashland.

Besides the actual enjoyment and recreation attending the celebration, we believe that great good will result from it. The bringing together of such a large concourse of planters and laborers from all parts of the river, and the discussion of matters of such high national interest, will create an enthusiasm which will tell upon the future welfare of the country. We were glad to see the Vice-President and other parties from Monrovia patronize the celebration by being in attendance.

OBSERVER.

From the Liberia Register.

STATISTICS OF PUBLIC SCHOOLS.

The support and encouragement of Common Schools being one of the leading objects of the present Administration, we take pleasure in furnishing our readers with a statistical report of the Government, New York State Colonization Society, and Mission Schools for Liberian and native youths, now in operation in this county.

MONROVIA DISTRICT.

School No. 1.—Preparatory Department, Liberia College, Mr. A. T. Ferguson, Principal, 19 pupils.

No. 2.—Government School, Mr. W. N. Williams and Mrs. C. Evans, Teachers, 76 pupils.

No. 3.—Methodist Mission School, Miss Matilda Johnson, Teacher, 55 pupils.

No. 4.—Protestant Episcopal Mission School, Miss Emma Johnson, Teacher, 45 pupils.

No. 5.—Presbyterian Mission School, Mr. H. D. Brown, Teacher, 26 pupils.

NEW GEORGIA DISTRICT.

No. 6.—Government School, Mrs. Sarah J. Bond, Teacher, 35 pupils.

No. 7.—New York State Colonization Society School, Mrs. H. J. Smith, Teacher, 28 pupils.

No. 8.—Methodist Mission School, Mrs. Early, Teacher, 20 pupils.

CALDWELL DISTRICT.

No. 9.—Protestant Episcopal Mission School, Miss Mary Barclay, Teacher, 25 pupils.

No. 10.—Methodist Mission School, Mr. Simms, Teacher, 39 pupils.

No. 11.—New York State Colonization Society School, Mrs. Zephania Capehart, Teacher, 33 pupils.

No. 12.—Government School, Mrs. Lloyd, Teacher.

VIRGINIA DISTRICT.

No. 13.—Government School, Mrs. A. Capehart, Teacher, 25 pupils.

No. 14.—Methodist Mission School, Miss S. Starks, Teacher, 30 pupils.

CLAY-ASHLAND DISTRICT.

No. 15.—New York State Colonization Society School, Mrs. H. Tyler, Teacher, 33 pupils.

No. 16.—Methodist Mission School, Mr. N. Dixon, Teacher, 40 pupils.

LOUISIANA DISTRICT.

No. 17.—Government School, Miss Anna Erskine, Teacher, 38 pupils.

WHITE PLAINS DISTRICT.

No. 18.—Methodist Mission School, Mr. W. Bishop, Teacher, 45 pupils.

No. 19.—New York State Colonization Society School, Mr. Simpson, Teacher, 20 pupils.

MILLSBURG DISTRICT.

No. 20.—Government School, Mrs. K. Outland, Teacher, 45 pupils.

No. 21.—Lutheran Mission School, D. Kelly, Teacher, *ad interim*, 40 pupils.

EBEH-KBEH AND CONGO TOWN DISTRICT.

No. 22.—New York State Colonization Society School, Mr. A. Francis, Teacher, 34 pupils.

CROZERVILLE DISTRICT.

No. 23.—Protestant Episcopal Mission School, S. P. Broome, Teacher, 35 pupils.

CARYSBURG DISTRICT.

No. 24.—Government School, Mr. W. T. Hagan, Teacher, 55 pupils.

No. 25.—Government School, Miss H. M. Jackson, Teacher, 35 pupils.

No. 26.—Methodist Mission School, Mr. J. R. Freeman, Teacher, 30 pupils.

BHARFLAH TOWN.

No. 27.—Government School, J. A. Clarke, Teacher, 30 pupils.

BOPORAH DISTRICT.

No. 28.—Protestant Episcopal Mission School, Mr. J. W. Tucker, Teacher, 20 pupils.

No. 29.—New York State Colonization Society School, Mr. Walker, Teacher.

CAPE MOUNT DISTRICT.

No. 30.—Methodist Mission School, Mr. C. Houston, Teacher, 35 pupils.

No. 31.—Presbyterian School, Mrs. Emma Diggs, Teacher, pupils not reported.

MARSHALL DISTRICT.

No. 32.—New York State Colonization Society School, Mrs. H. C. Dillon, Teacher, 45 pupils.

No. 33.—Methodist Mission School, Mr. W. H. Davis, Teacher, 15 pupils.

No. 34.—New York State Colonization Society School, Mrs. Z. A. King, Teacher, 20 pupils.

No. 35.—Methodist Mission, J. P. Artis, Teacher, 20 pupils, (native school.)

No. 36.—Presbyterian Mission School, John M. Deputie, Teacher, 11 pupils, (native boarding school.)

A NATIVE TRAVELER.

On Saturday, the 27th ultimo, there arrived at the residence of Professor Blyden a young Mandingo Mussulman, of the name of Lusannu, from Tenkereh, a populous city lying to the east of Musardu. He was introduced to the Professor by Famba Sissi, a Moslem resident of Vonzowah.

Lusannu, having a roving disposition, left his father when a boy of ten years of age, and followed trading caravans or military expeditions. He is now about twenty-three years old. In his wanderings he visited Bamako and Yamina, on the Niger. He knows also Timbo, Jenneh, Hamd-Allahi, and Tangrera. He has resided at Falabar and Finamisaya. He has been at the gold-diggings at Buleh. He has not been as far as Sokoto or Kano, but had frequently met traders from those places. From Timbuctoo traders carry rock salt to his native city for sale. Asses, horses, cows, sheep, &c., are numerous. Tenkereh is about a week's journey to the eastward of Musardu, but the people go towards the big water to trade, which Lusannu describes as not far from Tenkereh, no doubt the headwaters of the Niger. It is almost certain that the source of the Niger is within a few days' journey from Cape Palmas.

Lusannu had no books or manuscripts with him, though his father is one of the learned Mohammedans. Having spent all

his early days in itinerant and warlike employments, he had not made much proficiency in letters. He recited, however, from memory, with great accuracy and fluency, several chapters from the Koran in Arabic. He describes Tenkereh as five times the size of Monrovia.—*Liberia Register*.

THE ABORIGINES.

We are indebted to Hon. H. W. Dennis for the clear statement he has made in our present issue relative to the case of the native women captured by the River-Cavalla people, which was paraded in the *African Times* with such indiscriminating severity. All the charges with regard to the brutal treatment turn out on investigation to have been a mere "fabrication." We feel sure that our vigorous and watchful contemporary will be as prompt in correcting as he was in circulating the misrepresentation.

We are further indebted to Mr. Dennis for calling the attention of our people to the "amicable and politic discretion which should influence their conduct in their intercourse with their native brethren."

It is the policy of the present Administration, which to the extent of its ability it has been striving to carry out—to be "energetic in its demonstrations of sympathy towards the aborigines." To treat our aborigines as colonists in other parts of the world have treated the natives of the country in which they settled would be extremely foolish as well as impolitic.

We are one people. There is not the superiority of one class to another, of one caste to another, of one race to another which we see in India, New Zealand, and North America. If there is any advantage here, it is on the side of the native. We may have the accidents of civilization—but he has the essentials of an uncorrupted and untrammelled manhood.

The position which Mr. Dennis and others have taken lately in relation to a proper policy towards the aborigines, illustrates one valuable result of the discussions which have been going on for the last three or four years on the subject of native incorporation, finding its most eloquent expression in the oration delivered by Professor Crummell, on the 26th of July last. And in proportion as a truer conception of our relations to the tribes around us becomes familiar, a more liberal and comprehensive sentiment will be generated, and the Republic will advance with surer and more rapid steps on the road to prosperity and independence.—*Ibid*.

"SECESSION" AT CAPE PALMAS.

Owing to an accident to the Government schooner "Liberia," in which Vice-President Smith sailed for Cape Palmas, on the 2d ultimo, he has been detained at Grand Bassa. In the meanwhile, Hon. H. W. Dennis, who was to accompany the Vice-President, took passage in the mail steamer, and paid a semi-official visit to Maryland county.

After a sojourn of a few days, he returned on the evening of the 14th ultimo, in the steamship "Congo." The sudden arrival of Mr. Dennis from Cape Palmas created as much stir in town as if some adventurous tourist had returned from Timbuctoo. So eager were the people to hear what an impartial visitor to the scene of "insubordination" had to say, that, for the time being, Mr. Dennis was a lion of no small variety, and his remarks seemed to possess a mysterious interest.

Mr. Dennis having spent his early life at Cape Palmas, where his brother, the ex-Superintendent still resides, and known not to be an extravagant sympathizer with the Administration, enjoyed unusual facilities for investigating the condition of things, of which facilities his well-known sagacity enabled him profitably to avail himself. As a result of his interviews with the people and his observations among them, Mr. D. assures us that, notwithstanding some grave mistakes made by them, they are not the unreasonable contemners of law and order which private letters and newspapers have represented them as being. If their dissatisfaction with an official appointment vented itself in an injudicious manner, it was under the influence of intemperate suggestions and exaggerations. Their opposition to Mr. Good as Collector of Customs never took a more serious form than words, which they used energetically, and by which the superintendents were intimidated, and the appointments became virtually a dead letter.

Mr. Dennis, having received this representation from various parties, reminded them of their responsibility before the world, and, as a part of the Republic of Liberia, and recalling to their memory the unfortunate vicissitudes through which their county had passed, urged them to a careful consideration of their position. By such conversations with the people their feelings subsided, Mr. Good was quietly put in his office by the Superintendent, and before Mr. Dennis left the wheels of the local machinery of Government were in quiet and harmonious operation. And from certain details which Mr. D. gave us of events which transpired during his sojourn there, we are led to believe—though his modesty precluded the egotistic inference—that his personal share in bringing about this improved state of things has not been inconsiderable.

Among the important statements made to Mr. Dennis while

at Palmas was the following, viz., that the whole difficulty was occasioned by two members of the Legislature from Maryland county, disappointed aspirants for positions under the Roye Administration, who, on their return to Palmas, called a public meeting, and informed the people that the Constitution had been broken, and the Government was in a state of disorganization, &c.; and one of these legislators, in his vehement denunciation of Mr. Good's appointment, (taken as a convenient pretext,) made the following terse and laconic recommendation—1st. Petition; 2d. Remonstrance; 3d. Demonstration; 4th. Secession.—*Ibid.*

EXPEDITION FOR LIBERIA.

The ship "Golconda," belonging to the American Colonization Society, is expected to sail from Baltimore on Tuesday, November 1, and from Hampton Roads on Thursday, November 3, with about two hundred and fifty emigrants. They are nearly all from the eastern part of North Carolina, and are going to join relatives and friends at Brewerville and Arthington, two new settlements on the St. Paul's River, from whom gratifying reports of progress and health have been received.

Many more than the "Golconda" can accommodate are anxious to obtain a passage. But the available resources of the Society are not only exhausted, but a debt has been incurred to send the present company. The prompt and liberal aid of the friends of the cause is invoked to remove the burden resting upon us, and to meet the expenses of an expedition next Spring. We have great confidence in the benevolent feelings of the public toward those who are seeking a home and nationality in Liberia, and cannot but believe that means will be furnished for advancing the truly patriotic and Christian objects of this Society.

HEALTH OF THE LAST EMIGRANTS.

We have received letters from our General Agent in Liberia, Henry W. Dennis, Esq., dated Monrovia, September 7 and 8, in which he says: "The emigrants continue to do well. I have just been handed a note from Mr. Hoggard, at Arthington, and one from Mr. Mundon, at Brewerville, in which I am informed that the health of their people continues to be good."

COMMON SCHOOLS IN MESURADO COUNTY.

We elsewhere present an interesting and important statistical report of the Common Schools in Mesurado County, taken from the *Liberia Register* of September 7. Tabularizing it, and allowing twenty scholars each for schools 12, 29, and 31, not reported in this regard, the following is the result:

By whom supported.	No. of Schools.	No. of Pupils.
Government of Liberia.....	9	360
Methodist Episcopal Mission.....	10	320
New York State Colonization Soc'y..	8	233
Protestant Episcopal Mission.....	4	125
Presbyterian Mission.....	3	57
Lutheran Mission.....	1	40
Liberia College.....	1	19
Totals.....	36	1,154

This is a good showing for one County, and for the Government Schools, considering how lately they were started.

ITEMS OF INTELLIGENCE.

LIBERIA METHODIST MISSION.—Not long since we remarked that Missions in Liberia were never more prosperous, and the Methodist particularly so. In a letter from Rev. James H. Deputie, dated June 22d, he says: "Never in the history of Liberia Missions has the work been so prosperous as now." His own station is at Mount Olive, among the natives, and quite in the interior. It consists mainly of converted natives, and Brother Deputie says of it: "It is a star in this part of Liberia. The natives around look at her glimmering light with wonder and astonishment."

THE NECESSITIES OF LIBERIA.—Clothing for the native Christians and the native children in the schools is a very pressing necessity, which leads the missionaries and teachers to send strong appeals abroad. Prior to the war many sewing circles of good women were in the habit of sending second-hand clothing, quilts, cotton under-clothes, and stockings, which were gladly forwarded. We earnestly hope the necessities of the native African Christians and their children will elicit the help they plead for.

GRADUATES OF THE HOFFMAN INSTITUTE.—Messrs. Joseph A. Russell and Merrick White have gone to work at Gbekide, Tebo. The people have promised to build them a house; the school-house and chapel will be built by the mission. Mr. Joseph Stimpson has gone to work at Gidatabo, where the people build a house for him; the school-house and chapel will be erected at our expense. Mr. L. L. Montgomery has entered upon his duties as teacher of the High School at Mount Vaughan. Mr. M. P. Valentine assists in the Hoffman Institute and girls' school at Cavalla. Mr. W. M. Richards

assists in the Hoffman Institute. These new workmen are from the Hoffman Institute. Russell, Stimpson, Montgomery, Valentine, and Richards are candidates for holy orders.—*West African Record*.

HELPING THEMSELVES.—St. Mark's Episcopal Church, Cape Palmas, has lately been furnished with more pews, the greater portion of which have been rented for the first time, others being retained as "free seats." The Sabbath School has collected about \$200 for a large melodeon with pedal, which will soon be placed in a choir-loft to be built opposite the chancel. The congregation have begun to defray their church expenses, and ere long they may be able to support their minister and parish school. A portion of the teacher's salary is already paid.—*Cavalla Messenger*.

A STEAM MISSION YACHT is now in use at Sierra Leone. It is used for the conveyance of missionaries and their stores to the Sherbro country in the South, to the Bullom shore on the North, and to the Quiah in the interior. It cost £600, of which £480 was raised locally.

THE BISHOPRIC OF SIERRA LEONE.—Lord Kimberley, Secretary of State for the Colonies, has announced to the Rev. Henry Cheetham, M. A., vicar of Quarndon, near Derby, that he has selected him for the Bishopric of Sierra Leone, rendered vacant by the resignation of the Rev. Dr. Beckles. Mr. Cheetham was educated at Christ's College, Cambridge, where he took his B. A. degree in 1856. He was ordained in 1856 by Dr. Murray, Bishop of Rochester, to the curacy of Saffron Walden, Essex, and in 1858 was presented by Lord Scarsdale to the vicarage of Quarndon, which he at present holds. The income of the Bishop is £902 per annum—£500 a year as colonial chaplain, and £402 from the Colonial Bishopricks' Fund. Mr. Cheetham will be the fifth Bishop.—*The African Times*.

SANCTION OF A NATIVE CHURCH COUNCIL.—The Committee of the English Church Missionary Society have given their sanction to the formation of a Native Church Council and Native Pastorate at Lagos, West Africa, to be supported by a sustentation fund, composed of collections and subscriptions, guaranteeing £200 per annum towards the cost. The Committee also sanctioned the commencement of a suitable building for the Female Institution at Lagos, and granted £100 toward the purchase of a more commodious building for the Grammar School, to cost £500; £400 of which had been raised on the spot.—*Ibid*.

A COLLECTION FOR AFRICAN MISSIONS.—Rev. Robert P. Martin, a colored Baptist minister, formerly a slave in North Carolina, writes from Town Creek, Lawrence county, Alabama, that he took up a subscription of six dollars and eighty-five cents for African missions on Sunday, July 10th, at one of the colored Baptist churches, known as the Red Bank Church, "a very poor one." This is one of the first collections among the freedmen to send the Gospel to Africa. It will not be many years, we hope, before a general missionary spirit will be manifested by the colored churches, and hundreds of missionaries go forth to preach the Gospel in Africa.

ORDINATION OF A NATIVE AFRICAN.—The Presbytery of Corisco ordained Mr. Ibia, on the 5th of April, as a minister of the Gospel. In the absence of any other missionaries, he has now sole charge of the work on the island of Corisco—a work altogether too great for him; indeed, one that has heretofore required the services of two missionaries from this country.

FRANCE IN WEST AFRICA.—At Rufisque and in the Casamanca the customs receipts are continuously advancing. In the Rio Nunez there has been a little falling off. The port of Dallir now offers a perfect shelter, with smooth water. The opening of our Gold Coast possessions to the flags of all nations is bearing fruit, and drawing to our establishments foreign ships and commerce. The whole of the Gold Coast, from Grand Lahore to beyond the river Assinée, is now entirely under our sovereignty, and our relations with the natives are of a friendly nature.—*Translated from the "Official Exposé" of the French Government.*

NEW AFRICAN BISHOPRIC.—Arrangements have been completed for the formation of a Bishopric for Zululand in connection with the Memorial Fund Mission, bearing the name of the late Bishop Mackenzie, and promoted by his sister. This mission is directed towards the Zulus and the tribes on the Zambesi River. The Rev. T. E. Wilkinson, M. A., of Jesus College, Cambridge, curate of Reckingham, Suffolk, has been appointed the Bishop. The mission was commenced in 1860, and the Society for the Propagation of the Gospel now supports two clergymen—a St. Augustine student and a native catechist—at a cost of more than £500 per annum, but no Bishop until now has been appointed. Bishop Mackenzie was to have been the first Bishop, and was coming to England with a view to consecration, when Bishop Colenso expressed a wish to exchange Natal for the post, and Bishop Mackenzie then accepted the office of Bishop to Central Africa. In the country is the coast line beyond Natal, stretching up to Delagoa Bay. Two principal tribes chiefly occupy the country, one the Zulu nation, under King Panda, the other the Omaswazi. The people are of the same race as the native population in Natal. The capital required for the Bishopric, £5,000, has been raised, and funds are now wanted for the mission staff. The Bishop nominate has notified that he is greatly in want of men and lady helpers among the female population in the native schools.—*The African Times.*

THE SOUTH AFRICAN DIAMOND FIELD.—The Dean of Grahamstown writes, under date of August 13th, as follows: "Diamond-fields, ho!" is now the cry from every town in the colony. There seems practically as yet no limit as to extent of room. All the information, so far, leads to the conclusion that there is quite as ample room for five hundred thousand diggers as there is for ten thousand. Their larger finds are now being systematically concealed and withheld from newspaper reports. Most of the little companies who start for the fields bind themselves to secrecy on this head in their written articles of partnership. But it is certain that all who have reached there, leaving friends behind, soon urge those friends to come. It is certain that diamond merchants and dealers in gems are already in good force on the fields. It is

certain that large sums of money are transmitted to their credit. It is certain that some rough fellows who have gone up, who were known to many of us as poor men, but a few weeks ago, have become suddenly rich. It is known to us that single stones have been picked up already by individuals, for which thousands of pounds have changed hands on the fields.

DISADVANTAGES IN THE WEST INDIES.—Rev. John W. Urling, in a letter to the *Christian Recorder*, dated Buxton, Demarara, West Indies, June 6, 1870, thus points out the disadvantages under which the people of color labor in the West Indies: "But I must not omit to observe that we of the West Indies have other difficulties to encounter besides those of caste. The British Constitution knows neither race nor color; the ægis of its protection is thrown over all alike. All, from the highest to the lowest, are equal before the law. Men of our race are not excluded from the magistracy; they sit on the bench, they plead at the bar, they sit on juries, they occupy the pulpit, they take their places in mercantile firms, they are planters and overseers, they swarm in public offices, they hold commissions in our local militia, despite the spirit of caste. We cannot be ignored, because we are the majority. Nevertheless, we labor under certain disadvantages. Generally legislative power is engrossed by the planting body, the quondam lords of West Indian soil. They are the law-makers. All the wealth is in their hands. They are backed by powerful connections in Great Britain; they have a potent voice in the British Parliament; all our educational institutions have been in their hands and under their influence."

CONVENTION FOR THE SUPPRESSION OF THE SLAVE TRADE.—This Convention, which was signed at Washington on the 3d June, has been ratified in London. It is an addition to the Treaty between the United States and British Government entered into in 1862. By it the mixed courts at Sierra Leone, Cape of Good Hope, and New York are suppressed, and the jurisdiction they exercised is transferred to the respective courts of both countries, a power of appeal against their decision, as in other maritime prize cases, being reserved. Any British merchant vessel captured by an American cruiser is to be taken to the nearest British colonial port, and any American vessel is to be given in charge to a United States cruiser or sent to Key West or New York. The Africans on board are to be set free. Fresh instructions in conformity with these stipulations have been forwarded to the commanders of the ships of war of both nations.

Receipts of the American Colonization Society,

From the 20th of September to the 20th of October, 1870.

MAINE.		
By Rev. J. K. Converse, (\$50.70.)		
<i>Rockland</i> —Mrs. Cephas Starrett,		
Rev. E. F. Cutter, each \$5; Col.		
Cong. Church, Rev. E. F. Cut-		
ler, pastor, \$18.15; Col. Baptist		
Church, \$14.90; Col. Methodist		
Church, \$7.02.....	50 07	
NEW HAMPSHIRE.		
By Rev. J. K. Converse, (\$211.94.)		
		<i>Winchester</i> —Ellery Albee, \$10;
		Rev. E. Harmon, William H.
		Lewis, each \$2.....
		14 00
		<i>Atstead</i> —Collection in Rev. Mr.
		Amsden's Church \$18.50; col-
		lection in Centre Cong. Church,
		\$4.25.....
		17 75
		<i>Jaffrey</i> —Col. Cong. Church, Rev.
		R. Case, pastor.....
		10 00
		<i>Walpole</i> —Hon. Fred. Vose, \$15;

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African Repository.

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DEPARTURE OF OUR FALL EXPEDITION.

Our large packet ship "Golconda" sailed from Baltimore on the 1st, and from Hampton Roads on the 5th November, on her sixth voyage for Liberia. Among the cabin passengers were Rev. James M. Priest, formerly Vice President of Liberia, and a Delegate to the last General Assembly of the Presbyterian Church at Philadelphia, accompanied by his wife; Mrs. Freeman, wife of Professor Martin H. Freeman, of Liberia College, and their two children; Dr. John Anthony Parm, a native Liberian, who has just completed his education at the Medical School of Dartmouth College; Mrs. M. R. Savage and Mrs. A. Anderson Clyde, returning to their homes at Monrovia.

Two hundred and fifty emigrants had been expected to embark, and the necessary arrangements were made for that number, but active and powerful opposition from storekeepers, planters, and politicians, and the inability of several of the applicants to sell their outstanding crops of cotton, reduced the company to one hundred and ninety-four. Of these, two went from New Haven, Connecticut; eighty-one from Plymouth, Washington county, North Carolina; and one hundred and eleven from Windsor, Bertie county, North Carolina. Two are to settle at Monrovia, sixty-seven at Brewerville, and one hundred and twenty-five at the interior town of Arthington, St. Paul's river, Liberia.

Twenty-four can read, and sixty-three are professors of religion; all, with a single exception, being communicants of the Baptist church. Twenty-nine of the adult males reported themselves as farmers, one as a house-carpenter, and one as an engineer. One hundred and five are females, and eighty-nine are males. Sixty-eight are twenty-one years old and upwards, and

one hundred and twenty-six are under twenty-one years of age. The company was generally made up of families, and were well provided with clothing, bedding, farming tools, and other useful articles.

The *Baltimore American* thus announced the departure of this promising expedition:

EXPEDITION TO AFRICA.—The packet ship *Golconda* left Ramsay's wharf on Tuesday morning, November 1st, for Monrovia, the capital of Liberia. Religious services were held in the cabin. After singing the hymn "All hail the power of Jesus' name," an interesting address was delivered by Rev. Andrew B. Cross. Prayer was offered by Rev. John W. M. Williams. An address was made by Rev. Thomas S. Malcolm, of Philadelphia. After the doxology was sung the benediction was pronounced by Rev. John Peck, of Pittsburg. The vessel will be taken by a steam tug to Hampton Roads, where two hundred freedmen from North Carolina will go on board to proceed to the new settlements of Brewerville and Arthington, on the St. Paul's river.

EMIGRATION TO LIBERIA.—On Friday, November 4th, nearly two hundred colored emigrants from Windsor and Plymouth, North Carolina, reached Portsmouth, bound for Liberia. In the afternoon they went on board the steam tug *Virginia*, Captain Brown, and were taken to the packet ship *Golconda*, anchored off Fortress Monroe. They left the pier at Portsmouth singing a religious song of joy. Their departure was occasioned by the favorable news received from a large company of their friends and relatives already settled in Liberia. Many others wish to go next spring. Each family will receive twenty-five acres of land, suitable for sugar, cotton, or coffee. In the county of Montserado, in which they will locate, there are thirty-six schools and a College, besides numerous churches: Baptist, Methodist, Episcopalian, Presbyterian, and Lutheran. A farewell meeting of great interest was held before sailing, at Franklin, forty miles from Portsmouth. The friends of the American Colonization Society will rejoice to hear of this excellent expedition.

From the *Liberia Register*.

EXCURSION TO KAIPO'S CREEK.

One fine morning a few weeks ago, during the beautiful season of the "middle dries," we left Monrovia at half-past seven o'clock, on a trip to Vonswah, a native town about four miles due north from Virginia, and to Kaipo's creek, a small stream about the same distance northeast of Vonswah. Ex-

cellent accommodations and congenial companions made our boat-ride short and pleasant, and at half-past nine we landed at Virginia, and took up our line of march across the country. A walk of one hour and forty minutes brought us to Vonswah, where we were kindly received and entertained by Famba Sissi, a Mandingo, residing there for the purposes of trade.

After partaking of his hospitality and resting awhile, we started for Kaipo's creek, accompanied by our host as guide. All along the route the scenery was most pleasant and picturesque. The numerous rice fields, extending their broad green acres on each side of our path, so happily suggestive of a plentiful supply of breadstuff, the mingling light and shade, shifting from point to point of the broad landscape as the drifting clouds revealed or hid the sun; the gently undulating surface; the easy slope; the rounded hill-top, and the level plain clothed in the luxuriant vegetation of the tropics, its tangled undergrowth surmounted here and there by the tall and graceful palm, presented a picture well worth the contemplation.

We could not help regretting that the hurried nature of our visit and the necessity of haste precluded the full appreciation and enjoyment of the beautiful and sublime scenery which lay along our route. We longed to linger in these "grand old woods," and there to muse, to wonder, and to worship.

"The groves were God's first temples, ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them; ere he framed
The lofty vault, to gather and roll back
The sound of anthems. In the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication."

But time and circumstances forbade delay. A hurried walk of an hour and a half brought us to Kaipo's creek, a small but perennial stream, flowing, as near as we could judge, in the general direction of W. N. W.

After resting here about an hour we set out on our return, and reached Vonswah just as the Muezzin was calling the faithful to prayers at four o'clock p. m., the third canonical hour of the day among Mohammedans, the others being at dawn, at noon, at sunset, and at nightfall. We regret that circumstances prevented our witnessing the devotions of our Moslem brethren.

We saw the priest, however, who is also the teacher of the Mohammedan school, and were pleased with the decorous and dignified bearing with which he listened to and corrected the reading of his pupils from an Arabic manuscript, and this too without any reference to the manuscript itself.

We visited the pottery at Vonswah. Here we found pots of varying capacity, from a pint to a gallon, neatly fashioned entirely by hand, and well burned, but unglazed.

Leaving Vonswah, a rapid walk of an hour and ten minutes brought us to Virginia, a little after sundown, tired and foot-sore, but feeling amply repaid for our labor and fatigue, by the things we had seen and heard, on this our first visit to a native town.

Reflecting on the events of the day, a question arose, more pertinent than pleasant, viz: Why is there not a mission station and school at Vonswah? Mohammedanism has come from over one hundred miles interiorward and established itself within five miles of our settlements on the St. Paul's river, but neither home nor foreign missionary effort is employed to check its progress. Now, why is this? Is it because the Negro Moslem is a better Mussulman than the Christian Negro is a Christian, and hence feels a greater love, and manifests a greater zeal, for the spread of the faith of Mohammed, than we do for the faith of Christ? Or is it simply because the Negro Moslem owns and proudly cherishes a kindred and consanguinity with his black pagan brother, which the Christian Negro too often ignores and disowns? We are inclined to believe that the latter is the true cause.

Indeed, the more we observe and reflect, the more we are led to suspect that all of our failings and troubles, in Church, in State, and in social life, spring from one prolific source, viz, the existence and exercise of certain tastes, feelings, and prejudices, inevitably acquired while in bondage and exile, but which can have no permanent place in a Negro nationality, and which tend to produce discord and disunion at home, and disgrace and difficulty abroad.

Another reflection, more pleasant, were the appearance and bearing of the natives whom we met. All were friendly, kind, and courteous, with faultless symmetry of form and good features; no silly ape-faces, no brutal dog-faces, or heavy ox-faces; but open, genial, intelligent countenances, many of them beautiful, even adopting the Caucasian standard of beauty, (which it is not at all necessary to adopt in Africa.) Do not imagine that we are pleading for the identity of African and Caucasian features, or testing the comeliness of the Negro by the Anglo-Saxon type. We outgrew that folly in our boyhood; we threw away that relic of bondage and exile long before we came to the Fatherland. And as we gazed on the beautiful features, symmetrical forms, and noble bearing of the better class of Veys and indingoes, we felt fully prepared to adopt the *Nètenor*, we fancy, somewhat like the following:
the Negro, pure and simple; the 'ebony image

of his God; within the bounds of his habitation,' equal to any, superior to many. I believe in his black skin, his crisped hair, and in all his physical, mental, and moral characteristics, when normally developed within the bounds of his own habitat. I believe in his restoration from barbarism and superstition to civilization and Christianity."

VIATOR.

MONROVIA, *Sept.* 19, 1870.

From the Liberia Register.

TRIP UP THE CAVALLA RIVER.

CAPE PALMAS, *August* 5, 1870.

My trip up the Cavalla river is just finished. I landed at Bolaboe at about nine o'clock, A. M., of the 29th ultimo. I was assisted by Mr. J. M. Minor, a catechist and school master stationed at the above place by the P. E. Mission, in getting boys to convey me and my traps home, a distance of about fifty miles, passing through five towns. This section of country is beautifully situated, well watered, good soil, and presenting fine landscapes. I passed through a great many large rice farms. I was told by the natives that their crop had turned out in abundance this year. I had heard so much about the Cavalla river, that I felt exceedingly glad when my friend, Mr. James Miller Thompson, asked me to accompany him up the river. We started on the 14th ultimo from the first river Cavalla town, called Kablakah. Leaving Wotekeh on our left we proceeded up, and landed at Tiblebo, a Babo town. The next town we reached was Hydria. The Hydria tribe is very industrious. Here we saw more canoes than in any other part of the river, and these people are so warlike, that for five years they have kept the river closed against every one, including Americans; but the local government arranged an understanding with them last year, and since that time the river has been open for traffic. Passing Gidetabo we reached Bollobo. There I formed a trading station. Many civilized natives have settled in this neighborhood; there is a school house occupied by Mr. Francis Allison, Mr. Wright, and Mr. Newton.

Proceeding forward and passing through a timber country for upwards of twenty miles, we reached Yninimo. Just before arriving at the town and on a slight eminence is Havila, the farm and trading station of my friend, Mr. Thompson. Mr. Thompson has already in progress ground-nuts, cotton, and other produce, which seems healthy and flourishing. Our attention was particularly attracted by a patch of Sea Island cotton, which looked so healthy that the riches of the soil were visible in each leaf of the plant. Havila I found another tra-

ding station, and thence we proceeded upwards. We had now traveled upwards of fifty miles from the mouth of the river. On our left we passed Wesika Swawarobo, and also Yublica, Tuo, on the other side, and shortly afterwards we arrived at Mt. Hope, the residence of Mr. Richard Watkins, an emigrant who will always be doing something for the advancement of his country. We left this station late at night and proceeded to Tebo, at which place we arrived about two o'clock, A. M., of the 21st ultimo. We put up at Mr. W. H. Kinckle's late mission station. Mr. Kinckle was not at home, but we met Mr. Hoskins, late school master of the station, and his wife; they occupy a very picturesque spot, and the land about there is extremely fertile, for we observed some corn here which was quite ripe, and it has only been sowed eight weeks. The land in this neighborhood is also moist, rainy season or dry, so that an energetic farmer can raise two crops of cotton, one of ginger, one of ground-nuts, and so on. The soil is so extremely fertile, that you can drive your cutlass two feet into the ground and find nothing but rich vegetables, and it would almost answer to the description of the soil down East, about "Vermont and Massachusetts." A Yankee friend of mine informed me, that if you put a tenpenny nail in that soil over night, in the morning you will find it a crowbar. Tebo is one of the largest tribes on the river.

I was told that there are thirty towns belonging to that one tribe. They have a very large district of country. There are vast quantities of palm-trees in Tebo, and in many instances the palm-nuts are allowed to fall down for want of some one to encourage the natives to collect them and convert them into oil. There is a factory there, under the management of Mr. Benj. Marshall, of the firm of Francis Allison & Co., but that factory is not adequate to the trade; and we are glad that Mr. J. S. Dunham sometimes visits the district with a view of keeping open the trade. But the river wants permanent establishments and a continual supply of goods suitable for the native trade. Leaving Tebo we proceeded up the river, and after passing the Delibo and Biabo tribes, and the residence of Mr. and Mrs. Thornton, at Biabo, we crossed over and landed at Garrabo. This apparently is a small tribe, but I was told that they open their place to all the surrounding tribes whenever there are trade goods to be had, so that their place has become quite a resort of various traders. Hon. J. T. Gibson, Messrs. F. Allison & Co., Messrs. Grose Brothers, Mr. J. A. Tuning, Mr. E. H. A. Dennis, Mr. J. T. Dunham, Mr. Thompson, and myself are duly represented there. I must here state that Mr. Thompson is one of the few old settlers who receives new-comers with open hospitality.

J. W. G.

ANNUAL REPORT OF BISHOP PAYNE.

TO THE BOARD OF MISSIONS: The past year has been occupied chiefly by me in traveling and other engagements deemed proper to improve my health. I have, however, officiated constantly on Sundays, frequently twice a day, presenting the claims of our Foreign Missions or preaching the Gospel. Under these circumstances a report proper from the African Mission will not be expected from me.

I am happy, however, to avail myself of the opportunity afforded by the assembling of the Board, to take a survey of what has been accomplished by the Mission, of its present position, and to suggest measures which appear to be requisite to carry it forward in the work to which God, by His word and providence, so unequivocally calls it.

The command of our Lord is, "Go into all the world and preach my Gospel to every creature." He "gave Himself a ransom for all, to be testified in due time." Undoubtedly, therefore, the Gospel *must be* proclaimed throughout the world, and it shall bring forth fruit wherever it shall be truly preached.

Still it is true that in beginning operations in any particular place whatever, in the heathen world, the effort must be regarded for some time as *tentative*. Such, undoubtedly, was the character of the attempt to establish a Mission at Cape Palmas and parts adjacent in 1836.

At that time, on the narrow tongue of land extending a quarter of a mile into the ocean, and called Cape Palmas, and reaching three miles interior, there were some six or seven hundred colored settlers, chiefly from Maryland. In their very midst were native villages, with an aggregate population of thirty thousand; while within a radius of fifty miles around the infant settlement there was a native population of one hundred thousand.

These natives were wild and barbarous as any on the west coast of Africa. There were constant collisions between them and the settlers, whose presence, though allowed, they feared. For five years after the Mission was inaugurated the Missionaries shared the annoyances of the settlers, and their position was, in view of all save the All-seeing One, perilous and precarious. Classed with other foreign settlers or traders, their motives were misapprehended, they were treated rudely, and extortion was constantly practiced upon them without remorse. Meantime the Gospel had been very generally preached, schools established, and the truths of Christianity to a considerable extent made known amongst the people, not without success. A number of converts had been made, and a general idea of the antagonism of Christianity to heathenism possessed the native mind. The Liberian authorities, too, were making their

influence felt in restraining the prevailing misrule and anarchy in heathen communities and tribes.

The state of mind which in all ages has resulted from the propagation of the Gospel in heathen lands was now manifested. The spirit of opposition and persecution was aroused. Events had transpired in the neighborhood to encourage this spirit. The crew of an American ship had been massacred by the natives, forty miles below Cape Palmas. The governor of one of the Liberian settlements, an American citizen, had been murdered within sight of a civilized port.

The settlements, still small and feeble, were compelled to proceed with great care in redressing such outrages. Indeed, so little did the natives fear from this source, that a combination was formed amongst the Grebo tribe around Cape Palmas, for the express purpose of provoking hostilities towards the settlement. The ignorance and opposition of the heathen at that time would have involved the Mission and Missionaries, had the expected collision occurred. From one of our most intelligent native converts I received a communication urging me to find a place of refuge for our Missionaries and converts, as the heathen seemed fully resolved to banish Christianity from the land.

At the very moment when the contemplated outbreak was imminent, as was afterwards ascertained, a venerable clergyman of Brooklyn, and the earnest portion of his flock, were remembering us specially in their prayers. And He who heard and delivered Peter from prison when "prayer was made without ceasing of the church, unto God for him," delivered us also. Just at the hour of greatest peril, a United States squadron, consisting of three large ships, arrived at Cape Palmas. It was commanded by Commodore Perry, a gentleman whose large statesman-like, Christian views and actions, both in West Africa and Japan, should secure to his memory the lasting gratitude of the nation and of the church.

In his course towards the natives about Cape Palmas he so mingled severity with prudence, and so earnestly commended the Missionaries and their divine mission, that the country was pacified, and Christianity was more than ever respected. Indeed, from that time, twenty-five years ago, the Mission was established and its operations were enlarged. The popular conviction was fixed that the Missionaries and the truths they taught were from God, and must eventually be received by all. The faith in the religious system of the country was proportionately weakened. New stations were opened, and the fields appeared white to the harvest on every side.

Had the church continued to send forth such laborers as Hoffman, and Rambo, and Robert Smith, the field of labor

among the teeming population at Cape Palmas and parts adjacent had been indefinitely enlarged. As it was however, the *tentative* stage of the Mission was past, and it might henceforth be regarded as firmly rooted in that portion of heathen Africa.

Immediately after my consecration I proceeded to encourage similar organizations in four other prominent settlements; and had the faith of the church duly seconded my efforts, each settlement, like Cape Palmas, had long been a radiating center of Christian light to surrounding heathen tribes. In fact, however, our efforts have only resulted in the formation of churches, with two exceptions but feeble, at six points. From the emigrant population of Liberia or their descendants, connected with these churches, are now nine Liberian ministers. These ministers, or a portion of them, have in former years essayed to form an independent organization. The General Convention which met subsequently to this attempt, with prudent regard for ecclesiastical order, but at the same time a disposition to cherish as much as possible the spirit of self-reliance, passed a Canon declaring under what circumstances a diocese or dioceses may be formed within a foreign missionary jurisdiction. The Canon provides that when there shall be six presbyters canonically resident for twelve months past within a foreign missionary jurisdiction, they may, with the Bishop's consent, proceed to organize a diocese; and that whenever three such dioceses shall have been formed, and shall have elected a Bishop, they may become an independent church.

In accordance with the letter and spirit of this Canon, I have already expressed, as I do now express, my consent that the Liberian clergy and churches may form a diocese, and elect one of their own number as Bishop. But I should deem it inconsistent with the provisions of the Canon, as well as unjust to the Liberian clergy and churches, that a Bishop should be appointed in any other way.

I have limited my assent to diocesan organization to the Liberian churches; or those churches composed of emigrants from the United States, their descendants, and a few of a similar class from the West Indies, together with recaptives incorporated with these parties. There are several sufficient reasons for this limitation. First, the Liberian churches, except those at Monrovia and Cape Palmas, are all very feeble. None of them support a minister or even a teacher. They cannot be expected, therefore, at present, to undertake to support missions among the heathen.

Again, Liberian ministers are not otherwise prepared to engage in this work. They declare, and with reason, that there is much, very much, to be done in building up the church and schools in the settlements. Practically it is found that many

things inseparably connected with infant settlements, of a social or civil character, claim their attention and efforts, so much so that very little has been undertaken by them in behalf of the heathen near and around the settlements.

But while this is the position of the Liberian churches and their ministers, it is unquestionably true, now as ever, that the great mission field of the American Church in Africa is that *in, around, and beyond the limits of Liberia.*

The proper emigrant population of Liberia, with their descendants, is not above *twenty thousand*, while within the *radius* of fifty miles of Cape Palmas alone there is a native population of *two hundred thousand*; and if we take the sea-coast line of Liberia, five hundred miles, and a parallel line one hundred miles interior, the population would be about *three millions*. And all this mass of benighted heathen must receive the Gospel at the hands of foreign missionaries, or natives trained up by them for the service of their people.

If we look to the regions lying north and northeast of Mesurado, we find a still more interesting field for missionary effort. The enterprise of Mandingo, and other Mohammedan tribes, has lately brought this region to the notice of the Church, and a tentative mission of very modest pretensions has been inaugurated at Toto Corie, a point some distance interior, towards Musardu, the reputed capital of the western Mandingoes.

Considering the information given us by Dr. Barth and other travelers about this portion of Africa, it is surprising that the attention of Christians has been but so recently directed to it. While we have been supposing that Africa, between the Desert and the northern banks of the Niger, was involved in gross darkness, it is now perfectly certain that from the third century caravans have conveyed thither the products of southern Europe. And at this moment there is a contest whether supplies shall still reach Central Africa from that region or by British traders from the West Coast.

Dr. Barth found some remains of Egyptian monuments on the northern bend of the Niger, and at one time Morocco held the country from Timbuctoo to Borgu, by military posts, as the English now hold India. A government called the Songhey Empire, according to Dr. Barth, has existed with various changes at and around Timbuctoo since the third century. And so important was it deemed, that when the Portuguese first visited West Africa they sent two embassies to the reigning chief. Two mosques are still found in Timbuctoo; and, notwithstanding the ravages of marauding warfare, the remains of learning and civilization survive between the southern boundary of the Desert and the Niger. The civilization is for the most part with the Mohammedan Mandingoes, Foulahs, and

Jaloffs. The Mandingoes are at once active traders and religious propagandists, pushing their trades and schools to the boundary of, and indeed within the Liberian settlements!

On one of my visits to Cape Mount, I found a venerable Mohammedan Priest engaged in teaching school in a Vey town, and receiving compensation for his services. We had an interesting conversation about the proper qualifications of a Missionary among the heathen, and the character of Jesus, as illustrating what a religious teacher should be. These Mohammedan teachers have made their way down the coast as far as Bassa. Surely it is time that we should undertake a Mission to this most interesting portion of the population of Africa.

But in order that such a Mission may be successful, it should at the beginning be placed upon a proper foundation. One or more Arabic scholars should be connected with it, both to hold disputation with the Mohammedan teachers, and to prepare natives for the Missionary work now opening up through all the region from Cape Mount to Timbuctoo and the Niger.

Cape Mount presents by far the most eligible position for the proposed mission. Here is the most northerly of the Liberian settlements lying around the base of a mountain rising out of the ocean to the height of 1,500 feet. A mission establishment on the top of this mountain would have all the advantages of elevation that Bohlen station has, eighty miles, interior, with the further very great blessing of a constant fresh sea breeze.

The Vey tribe, inhabiting the country immediately around Cape Mount, is the most intelligent by far of any on the West Coast. It was this people who, some fifteen years ago, invented a syllabic alphabet. They hold constant intercourse with the Mandingoes and other Mohammedan tribes far in the interior, and these intelligent neighbors are fast converting them to their false faith.

For this interesting region I earnestly urge the erection of a new missionary jurisdiction, to be called "The Missionary Jurisdiction of Cape Mount and Parts Adjacent."

"The Missionary Jurisdiction at Cape Palmas and Parts Adjacent" should be continued, to lead on in missionary efforts among the various tribes lying north and east of Cape Palmas.

To occupy these great fields, now open and awaiting the Christian laborer, *let the Church in the United States at once arouse herself and provide men and money.*

Let it be remembered that nine of the eleven colored men connected with our West African Mission are occupied, *and will continue to be occupied in the Liberian settlements.* Two native Ministers, therefore, one foreign, a few feeble catechists and

teachers are all that remain for the vast heathen fields above described.

Much remains to be done indeed, in the Home field. And while the Church falls so far below her bounden duty for the work at home or abroad, I would not institute comparison between the claims of the two fields. But, if as is not unfrequently done, the wants of the home work, especially that in the Western country, are made the pretext for almost neglecting entirely that abroad, I submit, do we not err in principle if we allow the claims of the population that shall be in the great West to monopolize attention and effort to the exclusion of the millions of heathen *who are now accessible*, and who are passing away without the Gospel? The Apostolical rule was and is, "let us do good as we have opportunity to all men."

In accordance with this principle I solemnly appeal to the Board of Missions to correct the prevailing error by devising more liberal things for our great Foreign Missionary Fields. I implore Bishops in their Diocesan visitations and addressees, to exhort clergymen and churches to endeavor to raise laborers and means to convert the heathen to Christ.

For myself, I fear that little ability remains to aid directly this glorious work. Thirty-three years' connection with one of the most unhealthy portions of the globe has left me the mere wreck of a man. But I claim that, in devoting myself to preaching among the Gentiles the unsearchable riches of CHRIST, I was no fool. On the contrary, I did obey literally the command of my LORD. I did follow in the very footsteps of Apostles, Martyrs, and Prophets.

Respectfully submitted,
Westmoreland Co., Va., Oct. 15, 1870.

JOHN PAYNE.

LIBERIA EPISCOPAL MISSION.

The work in this portion of the field has not differed materially, in the number of stations occupied and of men employed, from the previous year; a few of those occupying subordinate positions have, for various causes, been dismissed—in some cases for inefficiency, in others through a more painful necessity; but the mission has, it is supposed, been rather strengthened than otherwise. More might have been done with the appliances which are there within reach, had the means at the command of the Committee been sufficient for their full employment.

Nevertheless there is much to encourage in the progress which has been made, and especially in the promise which the present training of young men in the Hoffman Institute and elsewhere gives of a better supply, in time, of efficient laborers

than the Mission has hitherto been able to command. To the matter of thorough training, with this end in view, the time and attention of the Rev. Mr. Auer are largely devoted; for this work he has peculiar qualifications in his own scholarly attainments and thorough acquaintance with the art of communicating instruction. He has devoted himself to the careful study of the native language, and added to the translations in it previously made by Bishop Payne, and is making it, more than ever before, the language employed in the native schools, both for religious and secular instruction.

The young men of the Hoffman Institute are called upon to put the instructions received to practical use, being required to do missionary duty in places in the neighborhood. The number of students is about 17. Besides his duties in the care of this institution, Mr. Auer's labors are varied and extended, often taxing him to the very utmost, and at all times too weighty for any man long to endure. The absence of the Bishop has thrown upon him very great responsibilities, not only at the station where he lives—Cavalla—but in the work of general supervision over all that portion of the field of Cape Palmas and parts adjacent. It is exceedingly important that, as soon as possible, his labors should be shared by two other white missionaries from this country, and the Committee will be greatly rejoiced when this necessity shall be met; for although the hope is indulged of reaching in due time a point of progress when the whole work in Africa may be committed to the sons of Africa, yet for the present, at least, the combining of the two races in the work of elevating Africa seems to be a necessity; this is certainly true of the Missions in the regions already mentioned—Cape Palmas and parts adjacent.

Less than a year ago, the Committee, in the hope of affording some relief to Mr. Auer, appointed and sent out Mr. J. W. Norwood, who had been for some time connected as a student with the Mission House in West Philadelphia. He embarked with his wife and child in the Colonization ship, which sailed about the 1st of November, and reached Cape Palmas on the 11th of January. Mrs. Norwood left Africa very shortly after their arrival out, her child having become ill, and in August last Mr. Norwood resigned his position, and left the Mission, not being able to endure the climate. This was a very great disappointment to the hope cherished by the Committee, that although a layman, Mr. Norwood would be able to render very efficient help to the over-tasked missionary, the Rev. Mr. Auer.

Miss Margaretta Scott, after five years of faithful service in Africa, returned to this country in December last to recruit her health, and purposes to go back next spring to her work. The interesting fact may here be mentioned, that the Ladies'

Missionary Society of St. Paul's Church, Jackson, Michigan, are paying the salary of Miss Scott, having adopted her in this regard as their missionary.

The Rev. G. W. Gibson, in a letter dated February 2, 1870, laid before the Foreign Committee very interesting and important facts in relation to the region interior eighty or ninety miles east of Monrovia—the country of the Mandingoes.

Several weeks before the date of his letter, a company of men from Bopora, one of the capital towns of the Mandingo country, called on Mr. Gibson, having heard that he was one of those who had sent Arabic Testaments to their country. Mr. Gibson was invited to visit them and to establish a school. These and other facts were published in the last May number of the Spirit of Missions.

Mr. Gibson felt so well assured of the importance of accepting at once the proposals, that he dispatched a catechist with books and other necessaries, with a view to investigation and entrance upon the work, should the condition of things seem to warrant it; his expectations were answered, and he then appealed to the Foreign Committee to sanction the opening of a station there and to make appropriation for it.

This communication was, in due time, laid before the Committee; the action of Mr. Gibson was approved; and an appropriation of five hundred dollars made for the work thus commenced.

In a letter dated at Monrovia, August 19, 1870, the Rev. Mr. Gibson writes: "I received intelligence from our 'Toto Coreh [or Totoquella] station three days ago. The little school seems to be doing well; several of the pupils are now reading books; others spelling; Mr. Tucker is pleased with the field, and hopes to be useful to the people."

At the request of Bishop Payne, the following communication is laid before the Board.

Referring to the opening of the interior station among the Mandingoes, the Bishop says: "I rejoice that the Foreign Committee are disposed to enter the portion of the African field to which this teacher has been sent. Several years ago, on an outward voyage, I wrote from Grand Cape Mount, of the great advantages of that place as headquarters for a mission to the interesting Mohammedan populations lying to the north and northeast of that point. I now refer to the subject again with a view to a plan of operations, which I should be glad to have your Committee propose at the next meeting of the Board of Missions.

"Cape Mount, 40 miles northwest of Monrovia, in Mesurado county, is a termination of one of those spurs of mountains passed by Anderson in his journey. It rises 1,500 feet out of

the ocean, an elevation as great as any of the mountains around Bohlen, and nearly as great as any between the coast and Musardu. It is broad enough, on the top (which I visited) and of sufficient gentle inclination to afford a beautiful and healthy site for a Mission compound.

"At the base, besides a small colonial township, (Robertsport,) is the interesting Vey tribe, who have invented and used a syllabic alphabet. They are the most intelligent and interesting people on the west coast, and are at this moment the subjects of Mohammedan missionary effort, to which they are rapidly yielding.

"North and eastward, as far as we have any knowledge, the Mohammedan Mandingoes travel through or possess the country. You will see, by referring to this map, that Anderson was compelled to go to Bessa's Town, a short distance north of Cape Mount, before taking his departure interior. The reason, no doubt, was, that *through that place from Cape Mount lies the great highway to the interior.*

"The Veys, I know, from their intelligence, enterprise, and connection with the Mohammedans, have long maintained constant intercourse with these parties.

"I suggest, then, that your Committee propose to the Board of Missions that—

1. "A new missionary jurisdiction be established at Cape Mount, having special reference to the Mohammeden population lying around the north and northeast of that place. The missionary Bishop should be an Arabic scholar, and of such mature character and experience as to command respect of the Mandingoes, and inaugurate at once an efficient educational establishment.

2. "That the Liberian clergy and churches, including those in Mesurado, Bassa and Sinoe counties, organize a Diocese, if they desire to do so, and elect one of their own number as Bishop.

3. "That the missionary jurisdiction at Cape Palmas and parts adjacent, hereafter include the churches and Mission stations in Maryland county, together with all native stations that have been formed or may hereafter be formed east of the western boundary of Maryland county. Provided, that if St. Mark's Church, Cape Palmas, shall elect to join the Diocese of Monrovia, it may do so.

"The advantages of this arrangement, I think, must commend themselves to the Board. It would leave the Liberian clergy free (as indeed they have been, since the General Convention passed the Canon on the organization of dioceses within a foreign missionary jurisdiction) to organize a Diocese whenever they may be disposed to do so.

"It will retain the property and Mission stations at Cape Palmas and parts adjacent, under the control of the Foreign Committee, and the great outlying missionary field, north and east, to cherish the missionary zeal of the Church.

"It would open at Cape Mount a new and most interesting field, which must enlist the sympathy and efforts of many not now specially interested in our African missions.

"It would thus most effectually hasten the completion of the organization of three Dioceses, which the Church has wisely determined must precede the independence of our branch of the African Episcopal Church."

The Foreign Committee do not think it best now to offer any opinion respecting the merits of the important question thus presented. They regard it as one which should be carefully considered, with a view to such action in the Board at the next meeting as may then be deemed best. That such careful consideration may be had, the Committee would respectfully suggest a reference of the subject to a special committee, to consider and report at the meeting for 1871, which will be concurrent with the meeting of the General Convention.

To the above Annual Report should be added the following action of the Board of Missions, had October 25, 1870:

Resolved, That the suggestions of the Missionary Bishop of Africa, respecting the organization of the Church in that country, be referred to a Special Committee, with instructions to report at the next meeting of the Board.

The Chair appointed the Bishops of Pennsylvania and Easton, the Rev. Dr. DeWolfe Howe, the Rev. Dr. Haight, the Rev. Dr. B. H. Paddock, and Messrs. F. S. Winston and John Bohlen, Esqrs.

GABOON MISSION—EQUATORIAL AFRICA.

As many of your readers have not been familiar with this mission, permit me to elicit their prayers in its behalf by a few encouraging facts. It was planted and nurtured twenty-eight years by the American Board of Commissioners for Foreign Missions, but for wise reasons connected with the late re-union of our beloved Church it has been transferred to the Presbyterian Board, and under its auspices is about entering upon a new era of usefulness. The field of its operations is one of great importance in Western Equatorial Africa, and if well cultivated, with that of the adjoining Corisco Mission, will ultimately yield an abundant harvest. Much preparatory work has been already done, and now, when strongly reinforced, it will be in good working order. The nefarious slave

trade has ceased, and the way of the Lord has been prepared for the onward and upward movement of the Gospel chariot. But both the Gaboon and Corisco Missions call for *prompt* and *strong* reinforcements. Are there no young ministers who are now ready to accompany me on my return, and many students in our seminaries who will follow soon and carry on the work of evangelizing the benighted millions of Ethiopia? To any one who may be saying, "Lord, what wilt Thou have me do?" we would say, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning" Ethiopia, promising "Ethiopia shall soon stretch out her hands unto God;" and "from beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering."

Yours in Christ, in behalf of Africa,

A. BUSHNELL.

ADDRESS OF HON. JOHN H. B. LATROBE.

The following is a brief view of the very able address of Hon. J. H. B. Latrobe, of Baltimore, President of the American Colonization Society, at the annual meeting of the Vermont Colonization Society at Montpelier, October 20, 1870.

He said his sympathies had been identified with Colonization for fifty years or more; that his recollection went back to the origin of the Society in 1816; that at about that date he was riding home from Georgetown to Washington on horseback one evening when he saw lights in a Georgetown church; with boyish curiosity he tied his horse to a post and went in, saw quite an assembly, lighted up by dim tallow candles in tin sconces, and found Francis S. Key was talking about Africa and some plan of sending negroes there. What that plan was he was too young to comprehend.

From the date of that meeting the speaker briefly sketched the great events and results in the fifty years of colonizing Liberia, till now, when we see a Christian nationality of colored men and women in Africa—a nationality which has become a center of attraction to the scattered children of the race, and an object of scientific and commercial interest to the polished nations of the world. The scheme of Colonization had been wonderful in execution. With humble means, without the patronage of the Government, it has built up a Republic holding an honorable rank in the family of nations, with churches and schools, with free institutions modeled upon our own; whose agencies are at work, not for the welfare of one people only, but for two quarters of the globe; benefiting America, blessing Africa; obviating in the one an otherwise inevitable strife, and securing in the other the fulfillment of prophecy.

He alluded to the prejudices formerly indulged in by many people against Colonization, and showed clearly how these prejudices arose from misconception, but they had fallen with the fall of slavery. He showed that the real aim of the founders was to encourage emancipation and build up a Christian nationality in Africa.

He spoke of the active interest the State of Maryland had taken in this work; that the Legislature had appropriated from her treasury \$250,000, within the last twenty or thirty years, towards planting the Maryland settlement, which is now a part of the Republic. He said the work of Colonization has been going on faster since the war than ever before; that 2,345 have emigrated during the last four years. He predicted a triumphant future for this enterprise, and showed that causes are now operating which point to such a future.

He asked, what are the causes that lead to emigration? *Colonization depends on the attractions of a new home and the repulsions of the old.* Both these causes are now acting upon the freedmen.

What led to the peopling of California? Gold was found there. Who emigrated to California? The courageous, the enterprising. What led to the peopling of Australia? Gold was found there. Now gold has been lately found in Africa.

What brings 200,000 of the Irish yearly to America? It is the repulsions of the old home and the attractions of the new. These causes, with improved education, will ere long carry the freedmen to Liberia, as the Irish and Germans are now brought to this country.

The address was listened to with marked attention by those in attendance, and its influence will be widely felt.—*Vermont Chronicle.*

For the African Repository.

INTERIOR TRADE OF WEST AFRICA.

THOUGHTS ON THE INTERIOR TRADE OF AFRICA, BY ONE WHO HAS DEVOTED MUCH TIME TO THE STUDY OF THE SPANISH SYSTEM OF INTERCOURSE WITH THE SAVAGE TRIBES OF NORTH AND SOUTH AMERICA.

The Liberian Government might authorize the creation of three (3) independent joint stock companies, for the interior African trade; either one of the three to go into operation when it has deposited with the Liberian Treasurer, or with her Agent in London or New York, (and complied with the other provisions of the law for becoming incorporated,) the sum of \$50,000, in gold or silver, to form its capital; to be increased, from time to time, as the enlargement of the trade shall justify, to a million of dollars or more, by further payments as above. All stock to issue from the Liberian Treasury; and all transfers to be made at the Liberian Treasury or at its said agencies, and

nowhere else; and the dividends from the actual profits of the trade to issue to the shareholders from the same source; and a single individual or a number of individuals may constitute either of these three said companies. But no one person should be permitted to be a shareholder or director or officer in more than one of said companies; and no person shall be qualified to be a director, who does not own one-twentieth (1-20) part of the entire stock of the company. All of the above provisions are to guard against the too common frauds of joint stock companies, and to protect the Government and people of Liberia from a consolidated power, which might overawe the State.

The first or northernmost company should have its depot and point of departure within the Liberian territory, at such a point as it might select; to be approved of by the President of Liberia; and most convenient for access to shipping. The line of this road should be due northeast; and where it varies from that line, on account of the geographical features of the country, such variance must have the approval of the President of Liberia.

The right of way through Liberian territory, after survey, should be purchased or condemned by a jury of freeholders, with such other lands as may be necessary for the purposes of the company. Beyond the Liberian territory the right of way, fee of the land, and sovereignty over all land they may acquire, must be purchased of the native rulers and people; and about each trading post, beyond the Liberian territory, they may acquire the title and jurisdiction to and over territory, not to exceed one mile square. Any further enlargement of territory at any one trading post should be void, unless by the approval of said President.

The trading post should consist either of a wooden stockade, inclosing an area to contain all the buildings, property, and animals of the company, with adequate supplies of water and food; buildings being constructed of the least combustible materials convenient; or, in place of a stockade, a stone wall, when more convenient of construction, against which, on the inside, all the structures of the company might be placed; while in the center should be located a well or cistern that could at all times be relied on for an abundant supply.

In the first instance, a common dirt road may be constructed for carriages and beasts of burden, with ample ditches on either side, to the first trading post outside of the Liberian territory; to be improved in character from time to time as trade increases, until ultimately supplanted by a railway; and so the second trading post, at a distance of ten miles from the first, and to the third trading post; and so on, from post to post, as trade shall justify. And the money for all of the above works and for the purchase of goods and materials abroad, and for the purchase of goods and materials in the interior, to be drawn from their capital, deposited as aforesaid, when, in the judgment of the President, this application is justifiable and necessary; and said company may also deal in exchange and discount bills.

THE DUTIES OF THIS COMPANY.—1st. It shall be the duty of this company, within one year from the filing its articles of incorporation, to have the road

completed and fully equipped, with carriages and beasts of burden, to the first trading post beyond Liberian territory; and also to have completed such trading post; and also, within five years from such date, to have purchased and fully equipped a trading packet, to ply between Liberia and the ports of New York and Norfolk, not less than once in each year, with capacity for trade and passengers equal to the "Golconda," now sailing on said route.

2d. It shall be the duty of said company to provide conveyance and accommodations for missionaries and all other suitable persons, traveling to and from the interior, or thereabouts, for a reasonable compensation; their tariff of fares to be subject to the approval of the President of Liberia.

3d. It shall be the duty of such company to lay out, police, guard, and govern a native village upon each reservation they may acquire from the natives; and they shall sell or lease to the natives suitable building lots in each village, for a reasonable consideration; and the person appointed to administer justice in each such village shall conform himself, as near as may be, to the laws of Liberia, and he shall also hold courts of conciliation; and in the highest grade of offences there shall be an appeal to the Supreme Court of Liberia.

4th. It shall be the duty of the company to raise, maintain, and discipline guards sufficient for the protection of the trading post, and for rendering reasonable protection to their native villages.

5th. The company shall not trade in arms, military equipments, and spirituous liquors, unless by permission of the President of Liberia, and then only to a limited extent, and shall not permit slavery within their jurisdiction.

6th. It shall be the duty of such company to encourage education and the preaching of the Gospel in every village they may found, and to enforce the education of every child of suitable age in primary schools; and to compulsorily educate a sufficient number of young men over the age of eighteen, in the manual of arms, to protect their village and to supply the necessities of the company for guards.

The rights and privileges contained in this grant shall be awarded to the person or company of persons who will agree to pay into the Liberian Treasury the largest annual percentage on the annual net income of the company, regard being had to the character of the applicant for probity, commercial responsibility, and commercial experience.

THE SECOND COMPANY.—There may be a second (2d) company, in all respects similar to the above, except that its road shall run due east, unless varied from a due east course as above provided.

THE THIRD COMPANY.—There may be a third (3d) company, in all respects similar to the above two, except that its line of road shall be southeast, varied therefrom by consent as above.

When in any of the cases above provided for the President's consent or approval is required, such approval must have the sanction of a Board of Control, consisting of the President, Chief Justice, and Secretary of State of Liberia.

R. W.

LIST OF EMIGRANTS FOR LIBERIA,
BY SHIP GOLOONDA, FROM BALTIMORE, NOVEMBER 1, AND HAMPTON ROADS,
NOVEMBER 5, 1870.

From Windsor, Bertie County, N. C., for Arthington.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
1	John B. Roulhac.....	37	Farmer.		
2	Rose Roulhac.....	40	.....		Baptist.
3	Wrighten Roulhac.....	17	.....	Read.	
4	Hannah Roulhac.....	70	.....		Baptist.
5	Grace Roulhac.....	30			
6	James Henry Roulhac..	13			
7	Richard Roulhac.....	8			
8	John Roulhac.....	2			
9	Charles Roulhac.....	46	Farmer.....		Baptist.
10	Edie Carter.....	40	.....		Baptist.
11	Mary Carter.....	14	.....	Read....	Baptist.
12	Grace Carter.....	9			
13	John Mills.....	27	Farmer.		
14	Emily Mills.....	24	.....	Read....	Baptist.
15	Major Mills.....	3			
16	Deliah Mills.....	6 mos.			
17	Samuel Tayloe.....	45	Farmer.		
18	Tilda Tayloe.....	50	.....		Baptist.
19	Mary Tayloe.....	18	.....	Read....	Baptist.
20	Henry Tayloe.....	15	.....	Read.	
21	Julius C. Tayloe.....	30	Farmer.....		Baptist.
22	Lucy Tayloe.....	25	.....		Baptist.
23	Amanda Tayloe.....	8			
24	Pamalia Tayloe.....	4			
25	Jane Tayloe.....	3			
26	Jane Smith.....	16	.....		Baptist.
27	Bryan Askew.....	30	Farmer.....	Read.	
28	Sarah Askew.....	28			
29	Isaac Askew.....	40	Farmer.		
30	Priscilla Askew.....	40	.....		Baptist.
31	Roxanna Askew.....	15			
32	Henry Askew.....	12			
33	Jacob Askew.....	8			
34	Willie Askew.....	4			
35	Cornelia Askew.....	3			
36	Charles Askew.....	1			
37	Nancy Askew.....	60	.....		Baptist.
38	Caroline Askew.....	28	.....		Baptist.
39	George Askew.....	17			
40	Cheney Askew.....	16			
41	Alfred Askew.....	14			
42	Simon Askew.....	8			
43	George Dana Askew....	2			
44	Moning Askew.....	32	.....		Baptist.
45	Catharine Askew.....	11			

No.	Name	Age	Occupation	Education	Religion
43	Benjamin Askew	9			
44	Nancy S. Askew	5			
45	Mary Askew	30			Baptist.
46	Anna Askew	14			
47	Eliza Askew	11			
48	Miscouri Askew	9			
49	Stephen Abraham	35	Farmer		Baptist.
50	Mary Abraham	30			Baptist.
51	Susan Abraham	3			
52	Thaddeus Warsaw	42	Farmer		Baptist.
53	Eliza Warsaw	50			Baptist.
54	Jane Warsaw	4			
55	Turner Warsaw	2			
56	Thomas Thompson	23	Farmer		Baptist.
57	Wm. Thompson	27			Baptist.
58	David Thompson	5			
59	Robert Henry Farmer	19			
60	Martin Haggard	35	Farmer	Read	Baptist.
61	Vivier Haggard	13			Baptist.
62	Elia Haggard	1			
63	Hazle Haggard	55			Baptist.
64	Harry Mitchell	42	Farmer		Baptist.
65	John Mitchell	35			
66	Samuel Mitchell	14			
67	Robert Mitchell	10			
68	Edna Mitchell	8			
69	Nancy Mitchell	6			
70	Maria Ann Mitchell	4			
71	Frank Mitchell	3			
72	Rachel Mitchell	1 mo.			
73	Richard Rayner	47	Farmer	Read	Baptist.
74	Nancy Rayner	42			Baptist.
75	Mary Rayner	16			Baptist.
76	Benjamin Rayner	13			
77	Maria Rayner	11			Baptist.
78	Tempe Rayner	3			
79	Charles Rayner	3			
80	Priscilla Rayner	4			
81	Margaret Rayner	2			
82	Richard Rayner	2 mos.			
83	Matthew Miller	40	Farmer		Baptist.
84	Mary Miller	40			Baptist.
85	Valden Miller	13		Read	Baptist.
86	Lewis Miller	18		Read	
87	Benben Miller	10			
88	Nancy Miller	3			
89	Lizzie Miller	3			
90	Sherman Miller	3			
91	Caroline Weston	35			Baptist.
92	Johanna Weston	70			Baptist.
93	Amanda Weston	10			
94	Harriet Weston	5			
95	Fanny Outlaw	35		Read	Methodist

No.	Name.	Age.	Occupation.	Educ't'n.	Religion.
99	Barbara Smith.....	50	.....	.....	Baptist.
100	Charles King.....	19	.....	.....	.....
101	Mary Ann Watson.....	34	.....	Read...	Baptist.
102	Nelson Watson.....	17	.....	.....	.....
103	Vina Watson.....	15	.....	.....	.....
104	Charles Watson.....	13	.....	.....	.....
105	Mahala Watson.....	9	.....	.....	.....
106	Peter Edward Watson...	5	.....	.....	.....
107	Mary L. Watson.....	4	.....	.....	.....
108	Amanda Cobb.....	35	.....	.....	.....
109	Victoria Cobb.....	10	.....	.....	.....
110	Henry E. Cobb.....	3	.....	.....	.....
111	Priscilla Douers.....	60	.....	.....	Baptist.

From Plymouth, Washington County, N. C., for Arthington.

No.	Name.	Age.	Occupation.	Educ't'n.	Religion.
112	James Roulhac.....	30	Farmer.....	Read.	.....
113	Clarissa Roulhac.....	25	.....	.....	Baptist.
114	William T. Roulhac.....	10	.....	.....	.....
115	John T. Roulhac.....	8	.....	.....	.....
116	James E. Roulhac.....	3	.....	.....	.....
117	Mary M. Roulhac.....	1	.....	.....	.....
118	Peyton Roulhac.....	47	Farmer.....	.....	Baptist.
119	Keziah Roulhac.....	35	.....	.....	Baptist.
120	Sarah J. Roulhac.....	14	.....	.....	.....
121	Martha A. Roulhac.....	12	.....	.....	.....
122	Edney Roulhac.....	5	.....	.....	.....
123	Martha Beasley.....	20	.....	.....	.....
124	Edgar Beasley.....	1	.....	.....	.....
125	Peter Warsaw.....	20	Farmer.....	.....	Baptist.

From Plymouth, Washington County, N. C., for Brewerville.

No.	Name.	Age.	Occupation.	Educ't'n.	Religion.
126	Benjamin Newberry.....	40	Farmer.	.....	.....
127	Marinda Newberry.....	47	.....	.....	Baptist.
128	Richard Newberry.....	21	Farmer.....	Read...	Baptist.
129	Ann Eliza Newberry.....	25	.....	Read...	Baptist.
130	Laura Newberry.....	5	.....	.....	.....
131	Matilda Newberry.....	16	.....	Read...	Baptist.
132	Washington Newberry..	15	.....	.....	.....
133	Derry Newberry.....	13	.....	.....	.....
134	Johnson Newberry.....	11	.....	.....	.....
135	Gilbert Newberry.....	8	.....	.....	.....
136	Anice Newberry.....	65	.....	.....	Baptist.
137	Jesse Newberry.....	43	Farmer.....	.....	Baptist.
138	Amy Newberry.....	43	.....	.....	Baptist.

Receipts of the American Colonization Society,

From the 20th of October to the 20th of November, 1870.

MAINE.	
By Rev. J. K. Converse, (\$71.)	
<i>Bangor</i> —G. H. Pinckney, \$15; J. S. Rowe, \$10; Rev. Dr. Herrick, C. Hayward, Dr. T. U. Coe, C. Humphrey, J. G. Clark, ea., \$5; H. E. Bragg, \$3; Rev. Dr. Field, \$2; Cash, \$1—\$56; Mrs. N. H. Bragg, \$10; Rev. W. Marsh, \$5, in part to constitute a Life Membership, \$15.....	71 00
NEW HAMPSHIRE.	
<i>West Lebanon</i> —Prof. Hiram Orcutt, \$5; N. B. Stearns, Samuel Wood, Sen., each \$3; Colonel I. D. Hoxley, John Louyas, each \$2; E. A. Perley, James Brown, O. S. Stearns, H. S. Nash, H. French, J. W. Boges, J. R. Butman, C. H. Dana, each \$1, by Prof. Hiram Orcutt.....	23 00
VERMONT.	
By Rev. J. K. Converse, (\$38.00.)	
<i>Charlotte</i> —Col. Cong. Ch. to constitute Rev. CHAS. W. CLARK a Life Member.....	31 00
<i>Randolph Centre</i> —Cong. Soc.	7 00
	38 00
RHODE ISLAND.	
<i>Newport</i> —Miss Ellen Townsend.....	10 00
CONNECTICUT.	
By Rev. D. C. Haynes, (\$315.50.)	
<i>Waterbury</i> —Deacon A. Benedict, \$10; A. P. Abbott, Mrs. S. A. Skowell, W. Spencer, Louisa Loveland, S. M. Buckingham, Green Kendrick, Mrs. J. P. Elton, E. Kingsbury, Mrs. N. J. Buel, Miss Susan Bronson, ea. \$5; Mrs. L. A. Dant, \$3; Rev. Dr. Clark, Mrs. John Buckingham, Cash, ea. \$2; Edward Tirrell, \$1.50; J. T. Pratt, Jas. McQuinnie, O. R. Treat, J. R. Ayer, ea. \$1; J. H. Coe, M. P. Peach, ea. 50 cts.	75 50
<i>Bridgeport</i> —Capt. James Brooks, Geo. Sterling, ea. \$20; H. Lyon, Mrs. A. Bishop, Mrs. J. W. Oviat, A. Goddard, Dea. Z. Matson, ea. \$5; Misses Ward, \$2; Cash, Mrs. C. S. Porter, N. Beardsley, ea. \$1; to constitute Rev. HORACE G. HINSDALE and Rev. Dr. HOPPER, Life Members; J. E. Alvord, \$10; James C. Loomis, D. H., ea. \$5.....	90 00
<i>Middletown</i> —Mrs. Walcott Huntington, to const. Rev. JOHN NILES HUBBARD a Life Member, \$30; E. H. Roberts, Mrs. Gen. Mansfield, ea. \$10.....	50 00
<i>New London</i> —Hon. Thomas W. Williams.....	100 00
	315 50
MASSACHUSETTS.	
By Rev. D. C. Haynes, (\$47.48.)	
<i>Springfield</i> —Col at Union Meeting Bap. Ch., \$27 78; C. M. Knox, Geo. Merriam Dr. Lawton, ea.	
\$5; H. Sanderson, \$2; E. S. Hoadley, Mary Handyside, Mr. Warrington, ea. \$1.....	47 48
NEW YORK.	
By Rev. Dr. Orcutt, (\$333.)	
<i>New York City</i> —James Suydam, \$50, for the support of a native youth in Liberia College; Z. Stiles Ely, \$50; Henry Kelly, Miss Jane Ward, ea. \$10; J. J. Tucker, Cash, ea. \$5; Cash, \$3; D Jacobus, \$2.....	135 00
<i>New Hamburg</i> —Mr. and Mrs. Sheafe.....	100 09
<i>Poughkeepsie</i> —S. M. Buckingham	25 00
<i>Yonkers</i> —Isaac H. Knox, \$20; George Stewart, Ackert & Quick, ea. \$10; A. C. Beckstein, F. Beckstein, Jos. Peene, ea. \$5; Miss M. A. Nisbet, \$3.....	58 00
<i>Mod Haven</i> —Mrs. S. W. Anderson, Mrs. J. L. Mott, J. Schuyler Anderson, ea. \$5.....	15 00
By Rev. J. K. Converse, (\$44.36.)	
<i>Champlain</i> —Col. Presb. Ch., additional, \$31.31; Col. Meth. Ch., \$3.46.....	34 77
<i>Rouse's Point</i> —Col. Meth. Ch.	5 59
	373 36
NEW JERSEY.	
<i>Stanly</i> —Stephen B. Wilkinson.....	5 00
By Rev. Dr. Orcutt, (\$105 06.)	
<i>Orange</i> —Geo. I. Ferry, \$25; Individuals of "Brick Church," \$30 to constitute their pastor, Rev. HENRY F. HICKOK, a Life Member.....	55 00
<i>East Orange</i> —Individuals of the Presb. Ch., in part to constitute their pastor, Rev. CHARLES A. SMITH, D.D., a Life Member.....	20 00
<i>Metuchen</i> —Rev. G. S. Plumley, \$2; Col. Ref. Ch., \$3.06.....	10 06
<i>Jamesburg</i> —Miss H. M. Schenck, Isaac S. Buckelew, ea. \$10, in part to constitute their pastor, Rev. BENJ. S. EVERETT, a Life Member.....	20 00
	110 06
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Dr. L. A. Edwards, U. S. A., \$3.28; Miscellaneous, \$276.30.....	279 58
OHIO.	
<i>Columbus</i> —Ohio Colonization Society, by Rev. B. F. Romaine, Cor. and Fin. Sec.....	50 00
FOR REPOSITORY.	
CONNECTICUT— <i>Meriden</i> —Chas. P. Champion, to May 1, 1871.....	1 00
ILLINOIS— <i>Champaign</i> —Dr. D. V. Demaree, to Jan. 1, 1871.....	3 00
WISCONSIN— <i>Delavan</i> —Rev. F. C. Brown, to Dec. 1, 1871.....	1 00
	5 00
Repository.....	279 58
Donations.....	1,042 28
Miscellaneous.....	31 36
Total.....	3,458 22



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